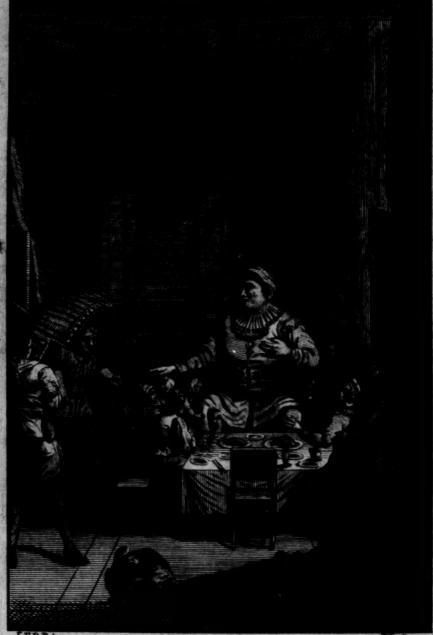
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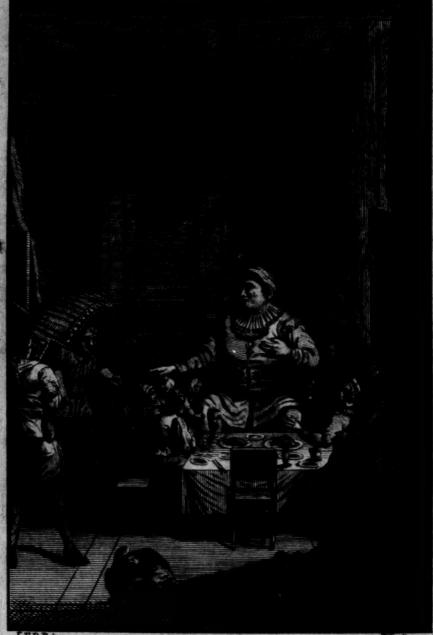
Vot. 11



LEDB.in.
Little Pantagruel enters Laden with his Cradle into the Hall where his
Father Gargantua is Feasting with his Friends.

FRONTISPINCE.

Vot. 11



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Little Pantagruel enters Laden with his Cradle into the Hall where his
Father Gargantua is Feasting with his Friends.

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WORKS

FRANCIS RABELAIS.

TRANSLATED FROM THE FRENCH.

AND ILLUSTRATED WITH

EXPLANATORY NOTES.

M. LE DU CHAT, AND OTHERS.

IN FOUR VOLUMES. VOL II.



LONDON: PRINTED FOR T. EVANS, IN THE STRAND. M, DCC, LXXXIV.



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THE

TRANSLATOR

TOTHE

READER.

Elsewhere, I taught Physicians doubtful Skill
Like other Dollors, how to cure or kill:

Here is my Nostrum, that can ne'er miscarry;

For all I here prescribe, is to be merry.

One Dram of Mirth will sooner mend thy Crass,

Than twenty bitter Draughts, with scurvy Faces.

Let Chymist or Galenist prevail;

Yet sure a Course of Mirth is worth em all.

No Drug, nor Hellebore, no Rhubarb safe;

O still, the only Physick is to laugh:

To which, if this small Book cannot provoke thee,

Let Pills, let Bolus, Quack, or Radcliss choke thee.

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AUTHOR'S

PROLOGUE.

TOST illustrious and thrice valorous Champions, Gentlemen, and others, who withingly apply your Minds to the high Flights and harmless Sallies of Wit. You have, not long ago, seen, read, and understood the great and inestimable Chronicles of the huge Giant Gargantua; and, like true Men of Faith, have firmly believed all that is contained in them, and have very often past your Time amongst honourable Ladies and Gentlewomen, telling them fair long Stories, when you are out of all other Talk, for which you are worthy of great Praise and sempiternal Memory. And I do heartily wish, that every Man would lay afide his own Bufiness, meddle no more with his Profession nor Trade, and throw all Affairs concerning himself behind his Back, to attend this wholly, without distracting or troubling his Mind with any thing else, until he have learned all without Book; that if, by chance, the Art of Printing should cease, or in case that, in Time to come, all Books frould periff, every Man might truly teach them to his Children, and deliver them over to his Successors and Survivors, from Hand to Hand, as a religious Cabala: for there is in it more Profit than a Rabble of great pocky Logger-heads are able to difcern, who furely understand far less in these little Merriments, than (1) Raclet did in the Institutes.

(1) Raclet] Professor of Law at Dole.

I have known great and mighty Lords, and those not a few, who going a Deer-hunting, or a hawking after wild Ducks, when the Chace had not encountered with the Blinks, that were cast in her Way to retard her Course, or that the Hawk did but plain and smoothly fly, without moving her Wings, perceiving the Prey, by force of Flight, to have gained Bounds of her, have been much chafed and vexed, as you understand well enough: but the Comfort unto which they had Refuge, and that they might not take cold, was to relate the inestimable Deeds of the faid Gargantua. There are others in the World (these are no flimflam Stories) who being much troubled with the Tooth-ach, after they had spent their Goods upon Pysicians, without receiving at all any Ease of their Pain, have found no more ready Remedy, than to put the faid Chronicles betwixt two Pieces of Linen Cloth made very hot, and so apply them to the Place that smarteth, Synapifing them with a little Powder of (2). Projection, otherwise called Doribus.

But what shall I say of those poor Men that are plagued with the Pox and the Gout? O how often have we feen them, even immediately after they were anointed and throughly greafed, till their Faces did glifter like the Key-hole of a Powdering-Tub, their Teeth dance like the Jacks of a Pair of little Organs or Virginals, when they are played upon, and that they foamed from their very Throats like a Boar, which the mongrel Mastisfhounds have driven in, and over-thrown amongst the Toils: What did they then? All their Confolation was to have some Page of the faid jolly Book read unto them. And we have feen those who have given themselves to an hundred Punchions of old Devils, in case that they did not feel a manifest Ease and Asswagement of Pain, at the hearing of the faid Book read, even when they were kept in a Purgatory of Torment: no more nor less than Women in Travail use to find their Sorrow abated, when the Life of St. Margarite is read unto them. Is

this

⁽²⁾ Powder of Ejection, or rather Dejection, I should chuse to translate it; for the Author means no other than a Sirreverence. It is in the Original only Pouldre d'Oribus (quasi dorée, of a golden Colour.)

this nothing? Find me a Book in any Language, in any Faculty or Science whatfoever, that hath fuch Virtues, Properties, and Prerogatives, and I will be content to pay you a Chopine of Tripes. No, no, my Masters, it is peerless, imcomparable, and not to be matched; and this am I resolved, for ever, to maintain, even unto the Fire exclusive. And those that will pertinaciously hold the contrary Opinion, let them be accounted Abusers, (3) Predestinators, Impostors, and Seducers of the People. It is very true, that there are found, in some noble and famous Books, certain occult and hidden Properties, in the Number of which are reckoned Whippot, Orlando Furiofo, Robert the Devil, Fierabras, Williams without Fear, Huon of Bourdeaux, Monteville, and Matabrune: but they are not comparable to that which we fpeak of; and the World hath well known, by infallible Experience, the great Emolument and Utility which it hath received by this Gargantuine Chronicle; for the Printers have fold more of them in two Months Time. than there will be bought of Bibles in nine Years.

I therefore (your humble Slave) being very willing to increase your Solace and Recreations yet a little more, do offer you, for a Present, another Book of the same Stamp, only that it is a little more reasonable and worthy of Credit than the other was; for think not (unless you wilfully will err against your Knowledge) that I speak of it as the Jews do of the Law. I was not born under such a Planet, neither did it ever befal me to lie, or affirm a Thing for true that was not: I speak of it like a jolly (4) Onocrotarie, I should say Crotenotary of the martyrized Lovers, and Croquenotarie of Love: Quod vidimus, testamur. It is of the horrible and dreadful Feats and Prowesses of Pantagruel, whose menial Servant I have been ever since I was a Page, till

(3) Predestinators, Impostors.] These two Words were not in the first Editions. Rabelais added them afterwards, to abuse Calvin, to whom he was now become a bitter Enemy.

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⁽⁴⁾ Onocrotarie, &c.] It is in the Original Onocrotale (which is Greek for a Buzzard.) The Author, by these bustooning Misnommers, alludes to the Prothonotaries and Martyrologers of his Time; one of whom the samous Capuchin P. Joseph, very gallantly [very impiously, I think] calls St. John Secretary to the Anours of the Son of God.

A 3

this Hour, that by his Leave I am permitted to vifit my Cow-Country, and to know if any of my Kindred there be alive.

And therefore to make an end of this Prologue, (5) Even as I give myself fairly to an hundred thousand Panniers sull of Devils, Body and Soul, Tripes and Guts, in case that I lie so much as one single Word in this whole History: Just so St. Anthony's Fire burn you, Mawmet's Disease whirl you, the Squinzy choke you, Botches, Crinckums sink you plumb down to Pegtrantum's, Plagues of Sodom and Gomorrah, cram your pocky Arse with Sorrow. Fire, Brimstone, and Pits bottomless swallow you all alive, in case you do not sirmly believe all that I shall relate unto you in this present Chronicle.

(5) Even as I give myself fairly to — Just so, &c.] The Word fairly is not in the Original. Had the Translator lest that out, the Author neither Curses himself, nor any body else; for he only says, Tout ainsy comme je me donne à.— Even as, &c. Pareillement, Just so, &c. Now Rabelais does not give himself to, &c. consequently there is not the least Curse given to any body.

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SECOND BOOK

OF STATE OF THE SHARE OF

RABELAIS,

TREATING OF THE

HEROICK DEEDS AND SAYINGS

OF THE GOOD

PANTAGRUEL.

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CHAP. I.

Of the Original and Antiquity of the Great Pam-

T will not be an idle or unprofitable Thing, feeing we are at leifure, to put you in mind of the Fountain and original Source, whence is derived unto us the good Pantagruel: for I fee that all good Historiographers have thus handled their Chronicles, not only the Arabians, Barbarians, and Latins, but also the gentle Greeks, who were (1) eternal Drinkers. You must therefore remark, that at the Beginning of the World (I speak of a long time, it is above forty Quarantains of Nights, according to the Supputation of the ancient Druids)

E

⁽¹⁾ Eternal Drinkers.] Thence the Word Pergræcari, to carouze, or spend whole Days and Nights in Drinking. It would be worth while to read Nicolaus Leonicus, 1. 2. c. 93. de Varia Historia, upon this Word pergræcari; as also Erasmus in his Adagies; not forgetting what is faid by that Sage of Scythia Anacharsis in Diogenes Laertius.

A 4 a little.

a little after that Abel was killed by his Brother Cain. the Earth, imbrued with the Blood of the Just, was one Year fo exceeding fertile in those Fruits which it usually produceth to us, and especially in Medlars, that, ever fince, throughout all Ages, it hath been called the Year of the great Medlars, for three of them did fill a Bushel. In that Year the Calends were found by the Grecian Almanacks. There was that Year nothing of the Month of March in the time of Lent, and the middle of August was in May. In the Month of October, as I take it. or at least September (that I may not err, for I will carefully take heed of that) was the Week fo famous in the Annals, which they call the Week of the three Thurfdays; for it had three of them, by means of the irregular Biffextile, occasioned by the Sun's having tripped and stumbled a little towards the left Hand, like a Debtor afraid of Serieants; and the Moon varied from her Course above five Fathom; and there was manifestly seen (2) the Motion of Trepidation in the Firmament called (3) Aplanes: so that the middle Pleiades, leaving her Fellows, declined towards the Equinoctial; and the Star, named Spica, left the Constellation of the Virgin, withdrawing itself towards the Batance: which are Cases very terrible, and Matters to hard and difficult, that Afirologians cannot fet their Teeth in them; and indeed their Teeth had been pretty long if they could have reached thither.

However, account you it for a Truth, that every body did then most heartily eat of these Medlars, for they were fair to the Eye, and in Taste delicious. But even as Noah, that holy Man (to whom we are so much beholden, bound, and obliged, for that he planted to us the Vine, from whence we have that nectarian, delicious, precious, heavenly, joyful, and deisick Liquor,

⁽²⁾ The Motion, &c.] See upon this, Agrippa, e. 30. de Vanitate Scientiarum. This Motion, so difficult to conceive, was the Invention, or rather Conceit of the Arabian Thebit ben Coreth, a famous Astronomer of the 9th Age. See Bergeron, last Section of his Treatise of the Saracens. This made Rabelais say, it was manifestly seen.

⁽³⁾ Aplanes: Heaven of fixt Stars: ἀπλωνής; not erratic.

which they call the (4) Piot, or Tiplage) was deceived in the drinking of it, for he was ignorant of the great Virtue and Power thereof: fo likewife the Men and Women of that Time did delight much in the eating of that fair great Fruit; but divers and very different Accidents did enfue thereupon: for there fell upon them all in their Bodies a most terrible Swelling, but not upon all in the same place; for some were swollen in the Belly, and their Belly strouted out big like a great Tun; of whom it is written, Ventrem Omnipotentem; who were all very honest Men, and merry Blades: and of this Race came St. Fatgulch and Shrowetuefday. Others did swell at the Shoulders, who in that Place were so crump and knobby, that they were therefore called Montifers (which is as much as to fay Hill-carriers) of whom you fee some yet in the World, of diverse Sexes and Degrees; of this Race came Afop, some of whose excellent Words and Deeds you have in Writing. Some other Puffes did swell in length by the Member, which they call the Labourer of Nature, in such fort, that it grew marvellous long, plump, jolly, lufty, stirring, and Crest-risen in the antique Fashion; so that they made use of it as of Girdle, winding it five or fix times about their Waist; but if it happened the aforesaid Member to be in good case, spooming with a full Sail, bunt fair before the Wind, then to have feen those strouting Champions, you would have taken them for Men that had their Lances fettled. on their Rest, to run at the Ring, or tilting Quintain. Of these the Race is utterly lost, and quite extinct, as. the Women fay; for they do lament continually, that there are none extant now of those long, plump, &c. you know the rest of the Song. Others did grow in matter of Ballocks fo enormously, that three of them would fill a Sack: from them are descended the Ballocks of Lorrain, which never dwell in Codpieces, but fall down to the Bottom of the Breeches. Others grew in the Hams, and to fee them, you would have faid they had been Cranes, or (5) Flamans, or elfe Men walking upon

(5) Flamans, A flame-coloured Bird with long red legs.

⁽⁴⁾ Piot, A common Cant Word used by French Clowns, and other tipling Companions; it figuifies Rum-booze, as our Gipfies call Good-guzzle, and comes from πίω, bibo.

Stilts; the little School-boys called these Jambicks. In others, their Nose did grow so, that it seemed to be the Beak of a Limbeck, in every Part thereof most variously diagred with the twinkling Sparkles of crimfon Blifters budding forth, and purpled with Pimples all enamelled with thick-fet Wheals of a fanguine Colour, bordered with Gules; and fuch have you feen the Prebend Panzoul, and Woodenfoot the Phytician of Angiers of which Race there are few that liked the Ptisane, but all of them were perfect Lovers of the pure septembral Juice. (6) Naso and Ovid had their Extraction from thence, and all those of whom it is written, (7) Ne reminiscaris. (8) Others grew in Ears, which they had so big. that out of one would have been Stuff enough got to make a Doublet, a Pair of Breeches, and a Jacket, whilst with the other they might have covered themselves as with a Spanish Cloak: and they fay, that in (9) Bourbonois this Race remaineth yet; and from thence they are called the Ears of Bourbon. Others grew in length of Body, and of those came the Giants, and of them Pantagruel.

And the first was Chalbroth,

who begat Sarabroth, who begat Fairbroth,

who begat Hurtali, that was a brave Eater of Pottage, and reigned in the Time of the Flood;

who begat Nembroth,

(6) Naso and Ovid.] Two Names for the same Man, viz. Naso in the Person of Ovid, and Ovid as being of the Family of the Nasos.

(7) Ne reminisearis.] Thus begins an Anthem sung before and after the seven penitential Psalms. The Author applies it to large huge Noses, (Nex in French) either because Noses (a Nose) is thrice repeated therein, or else because Persons with large Noses can hardly tune these Words without singing through the Nose.

(8) Others grew in Ears, πανώτιοι, or All-Ears. See Pliny

and P. Mela.

(9) The People of Bourbon are noted for large Ears, even to a Proverb; fo are those of Lyon; which made a satyrical Poet say, after he had taken Notice of the Honour done the Natives of Lyon, to let them wear their Hats when they go to be hang'd,

Privilege fort authentique Pour cacher l'oreille Arcadique. who begat Allas, that with his Shoulders kept the Sky from falling;

who begat Goliah,

who begat (10) Erix, that invented the Hocus Pocus-Plays of Legerdemain;

who begat Titius,

who begat Eryon, who begat Poliphemus,

who begat Cacus,

who begat Etion, the first Man that ever had the Pox, for not drinking fresh in Summer, as Bartachine witnesseth:

who begat Enceladus,

who begat Ceus,

who begat Tiphaus,

who begat Alaus,

who begat Othus,

who begat Ægeon;

who begat Briareus, that had an hundred Hands;

who begat Porphyrio,

who begat Adamaster,

who begat Aniœus,

who begat Agatho,

who begat Porus, against whom fought Alexander the: Great;

who begat Ara thas,

who begat Gabbara, that was the first Inventor of drinking of Healths;

who begat Goliah of Secondille,

who begat Offor, that was terribly well noted for drinking at the Barrel-head;

who begat Artachæus, who begat Oromedon;

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who begat Gemmagog, the first Inventor of (11) Poular Shoes,

(10) Erix. This Giant, and all those that are hereafter named, have very curious, learned and diverting Accounts given of them by M. Du Chat, but too long to be here inferted.

of the Make of these Shoes. They had long sharp-snouted cockup Toes, and at the Heels a sort of Spurs sticking out. None but People of Distinction wore them. King Charles V. (of France) anno 1365, by an Edict prohibited this ridiculous Mode. But conShoes, which are open on the Foot, and tied over the Instep with a Latchet;

who begat Sifyphus,

who begat the Sitans, of whom Hercules was born;

who begat Enay, the most skilful Man that ever was, in matter of taking the little Worms out of the Hands;

who begat Fierabras, that was vanquished by Oliver Peer of France, and Rowland's Camerade;

who begat (12) Morgan, the first in the World that play'd at Dice with Spectacles;

who begat (13) Fracassus, of whom Merlin Coccaius hath written, and of him was born (14) Ferragus;

who begat (15) Hapmouche, the first that ever invented the drying of Neats-Tongue's in the Chimney; for before that People falted them as they do now Gammons of Bacon:

who begat Bolivoran,

who begat Longis,

who begat (16) Gayoffo, whose Cods were of Poplar, and his Pendulum of the Servise, or Sorb-Apple-Tree:

tinues Mezeray, it came in again, and lasted a good while after the Beginning of the 15th Century. The Word Poulan is thought to mean Polish.

(12) Morgan, or Morgant, the Name of a Giant, the Hero of an ancient Romance, mentioned by Du Verdier, in his Bibliotheque, p. 899. Luigi Pulci has composed an Italian Poem on him, in twenty-eight Cantos, injudiciously ascrib'd by some to Politian.

eight Cantos, injudiciously ascrib'd by some to Politian.

(13) Fracassus, &c.] The Place, where Merlin Cocaie speaks of the Giant Fracassus, is in the Second Macaronic, in these Terms:

Primus erat quidam FRACASSUS prole Gigantis, Gujus slirps olim MORGANTO venit ab illo, Qui bacchioconem campanæ ferre solebat, Gum quo mille hominum colpos fracasset in uno.

(14) Ferragus; The Name is composed of ferrum acutum, or fer-agut, as the People of Languedoc speak, who call your Fencing-masters by that Name. This Giant was with all the Ease in the World, knock'd o'th' Head with the Clapper of a huge Bell by the Giant Morgan, whom he had challenged to single Combat.

(15) Hapmouche, That is, Fly-catcher, Aquila non capit Muscas; fo this Giant could be none of the most magnanimous any more than Domitian the Emperor, called by Rabelais elsewhere, Fly-nabber.

(16) Gayosso, From the Italian Galiosso, i. e. a Scoundrel. Gaiossus is the Name of a Magistrate of Mantua, in Merlin Cocaie.

This Giant here must have been some terrible Belly-bumper.

Egyz, by an Edah Prohibited (and

a ditto

who begat Maschefain,

who begat Bruslefer,

who begat Angoulevent,

who begat (17) Galehault, the Inventor of Flaggons.

who begat Mirelangant,

who begat Gallaffre,

who begat Salourdin,

who begat Roboast,

who begat Sortibrant of Conimbres,

who begat Brushane of Mommiere,

who begat Bruyer, that was overcome by Ogyer the Dane,

Peer of France; who begat Mabrun;

who begat Foutafnon,

who begat (18) Haquelebac,

who begat Vitdegrain,

who begat Grangousier,

who begat Gargantua,

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who begat the noble Pantagruel my Maffer.

(17:) Galehault, This is an English Name we read in Froisart; and in Chap. 65. of Vol. I. of Lancelot of the Lake, it is the Name of a King of the Outmarches of Great-Britain. Now, as Englishmen don't care to have Wine because of its Scarcity, either spilt of spoil'd, Rabelais gives us a boon Companion of that Country for the Inventor of Flaggons, in which the Wine is not subject to be spilt or pall'd.

(18) Haquelebac, Commines tells us, there is a Gallery fo called in the Castle of Amboise, from one Haquelebac who had the Keeping of it. Now, fince this Man, who should be a German or Swiffer by his Name is made a Giant by Rabelais, we may believe he was of a vast enormous Bigness, as many of those two Nations are: and upon this occasion it is not amiss to observe, that in that very Gallery, which is the fame identical Place where Charles VIII. died fuddenly in 1498, are to be seen the Pictures of a Man and his Wife, both of a Colossial gigantic Size, and of whom all that's known concerning them is that in the Days of yore they had an Employment in the Castle. Duceris in Atria, fays, Jodocus Sincerus, in his Journey through France, speaking of the Castle of Amboise, Cubicula, Armamentarium tormentis grandioribus refertum, locum ubi subita & miserabili morte Carolus. VIII. obit. Picti in pariete conspiciuntur conjuges duo MAGNE ET PROCERITATIS ET CRASSITIEI, cum pari ovium Indicarum. Nescio cui officio, in arce præfuerant. Ipsis mortuis, & par boc bestiarum vitæ paulo post desiisse ferunt. It is highly probable, that the Huiband was the Castle-Keeper Haquelebac, and that, upon account of his uncommon Stature and Bulk, Rabelais here makes a Giant of

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I know that, reading this Passage, you will make a Doubt within yourselves, and that grounded upon very good Reason, which is this, How is it possible that this Relation can be true, feeing at the Time of the Flood all the World was destroyed, except Noah, and seven Perfons more with him in the Ark, into whose Number Hurtali is not admitted? Doubtless the Demand is well made, and feemingly just; but the Answer shall fatisfy you, or my Wit is not rightly caulked: and because I was not at that Time to tell you any thing of my own Fancy, I will bring unto you the Authority of the Maforites, good honest Fellows, true (19) Ballockeering Blades, and exact Hebraical Bag-pipers, who affirm, that verily the faid (20) Hurtali was not within the Ark of Noah (neither could he get in, for he was too big) but he fat astride upon it, with one Leg on the one Side, and another on the other, as little Children used to do upon their wooden Horses; or as the great (21) Buil. of Berne, which was killed at Mirinian, did ride for his Hackney the great (22) Murdering-Piece, a pretby Beaft, of a fair and pleasant Amble, without all queftion.

In that Posture he, after God, saved the said Ark from danger; for with his Legs he gave it the Balance that was needful, and with his Foot turned it whither he pleased, as a Ship answereth her Rudder. Those that were within sent him up Victuals in Abundance, by a Chimney, as People very thankfully acknowledging the Good that he did them: and sometimes they did talk together, as Icaromenippus did to Jupiter, according to the Report of Lucian. Have you understood

(20) Hurtali Menage has observed in the Margin of his Rabelais, that the Rabbies say this, not of Hurtali, but of Og King of Basan. See Le Pelletier, c. 25 of his Noab's Ark.

(21) Bull of Berne.] See Paulus Jovius, and Mr. Motteaux's Notes on Chap. 35. &c. of Book IV.

(22) Murdering-Piece.] A Pederero, to shoot Stones, from Piedra,
a Stone. The πετροβάλον of the Greeks.

⁽¹⁹⁾ True --- Blades, M. le Du Chat fays and proves it, that Eouillaux only means cucullated, i. e. hooded, monkish Sort of Rabbies like those of Rome; not at all alluding to the Scrotum (Couillum in French.)

all this well? Drink then one good Draught without Water; for if you believe it not: No truly do I not, (23) quoth she.

CHAP. N.

Of the Nativity of the most dread and redoubted Pantagruel.

ARGANTUA, at the Age of four hundred fourscore G forty and four Years, begat his Son Pantagruet, upon his Wife named Badebec, Daughter to the King of the Amaurots in Utopia, who died in Childbirth; for he was fo wonderfully great and lumpish, that he could not possibly come forth into the Light of the World, without thus suffocating his Mother. But that we may fully understand the Cause and Reason of the Name of Pantagruel, which, at his Baptism was given him, you are to remark, that in that Year there was so great a Drought over all the Country of Africk, that there past thirty and fix Months, three Weeks, four Days, thirteen Hours, and a little more, without Rain, but with a Heat fo vehement, that the whole Earth was parched and withered by it: neither was it more fcorched and dried up with Heat in the Days of Elijah, than it was at that Time; for there was not a Tree to be feen that had either Leaf or Bloom upon it: the Grass was without Verdure or Greenness, the Rivers were drained, the Fountains dried up, the poor Fishes abandoned and forfaken by their proper Element, wandering and crying upon the Ground most horribly: the Birds did fall down from the Air, for want of Moisture and Dew wherewith to refresh them: the Wolves, Foxes, Harts, Wild-Boars, Fallow-Deer, Hares, Conies, Wafels, Brocks, Badgers, and other fuch Beafts were found dead in the Fields, with their Mouths open. In respect of Men, there was the Pity, you should have seen them

⁽²³⁾ Quoth she.] It means, Nor I neither, a very ancient Expression in some Parts of France.

lay out their Tongues like Gray-hounds that had run fix Hours; many did throw themselves into the Wells; others entered within a Cow's Belly to be in the Shade; those Homer calls Alibants; all the Country was at a stand, and nothing could be done; it was a most lamentable Case, to have seen the Labour of Mortals in defending themselves from the Vehemency of this horrifick Drought; for they had Work enough to do to fave the Holy Water in the Churches from being wasted: but there was fuch Order taken by the Counfel of my Lords the Cardinals, and of our Holy Father, that none did dare to take above one Lick; yet when any one came into the Church, you should have seen above twenty poor thirsty Fellows hang upon him that was the Distributer of the Water, and that with a wide open Throat, gaping for some little Drop (like the rich Glutton in St. Luke) that might fall by, left any Thing should be lost. O how happy was he that Year who had a cool Cellar under Ground, well plenished with fresh Wine!

The Philosopher reports in moving the Question, Wherefore is it that the Sea-Water is salt, that at the Time when Phæbus gave the Government of his resplendent Chariot to his Son Phaeton, the said Phaeton, unskilful in the Art, and not knowing how to keep the Ecliptic-Line betwixt the two Tropicks of the Latitude of the Sun's Course, strayed out of his Way, and came so near the Earth, that he dried up all the Countries that were under it, burning a great Part of the Heaven, which the Philosophers call Via lastea, and the (1) Huff-snuffs, St. James's way; altho' the most lofty and high-crested Poets affirm that to be the Place where Juno's

Milk fell when she gave Suck to Hercules.

The Earth at that Time was so excessively heated, that it fell into an enormous Sweat, yea such an one that made it fweat out the Sea, which is therefore salt, because all Sweat is salt; and this you cannot but confess to be true, if you will taste of your own, or of those that have the Pox, when they are put into a Sweating, it is all one to

⁽¹⁾ Huffsnuffs, Lifrelofres in the Original. Sometimes it means a Swifs or German, as is shewn elsewhere. Here it is a buffooning Term for an impertinent Philosopher.

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me. Just such another Case fellout this same Year; for on a certain Friday, when the whole People were bent upon their Devotions, and had made goodly Processions, with store of Litanies, and fair Preachings, and Beseechings of God Almighty to look down with his Eye of Mercy upon their miserable and disconsolate Condition, there was even then visibly seen issue out of the Ground great Drops of Water, such as fall from a Man in a top Sweat; and the poor Hoydons began to rejoice, as if it had been a Thing very profitable unto them; for some faid, that there was not one Drop of Moisture in the Air, whence they might have any Rain, and that the Earth did supply the Default of that. Other learned Men faid, that it was a Shower of the Antipodes, as Seneca faith, in his Fourth Book Qaftionum Naturalium, fpeaking of the Source and Spring of Nilus; but they were deceived; for the Procession being ended, when every one went about to gather of this Dew, and to drink of it with full Bowls, they found that it was nothing but Pickle, and the very Brine of Salt, more brackish in Taste than the saltest Water of the Sea: and because in that very Day Pantagruel was born, his Father gave him that Name; for Panta in Greek is as much as to fay all, and Gruel in the Hagarene Language doth fignify thirsty; inferring hereby, that at his Birth the whole World was a-dry and thirfly; as likewise forefeeing that he would be fome Day fupream Lord and Sovereign of the thirsty Companions, which was shewn to him at that very fame Hour, by a more evident Sign; for when his Mother Badebec was in the bringing of him forth, and that the Midwives did wait to receive him, there came first out of her belly threescore and eight Sellers of Salt, every one of them leading in a Halter a Mule heavy loaded with falt; after whom iffued forth nine Dromedaries, with great Loads of Gammons of Bacon, and dried Neats-Tongues on their Backs; then followed feven Camels loaden with (2) Links and Chit-

⁽²⁾ Links and Chitterlings, &c.] M. le Du Chat fays, tho' some Editions have it Aiguilettes & Andouilles, i. e. Chitterlings, &c. yet the true Reading, according to Dolet's Edition, is Anguillettes, small Eels, Grigs, and that the Author had a Reference to the vast

Chitterlings, Hogs-Puddings, and Saussages; after them came out twenty-five great Wains full of Leeks. Garlick, Onions, and Chibols. At the Sight hereof the Midwives were much amazed; yet some of them said, Lo, here is good Provision, and indeed we need it, for we drink but lazily, (3) as if our Tongues walked on Crutches: truly this is a good Sign, there is nothing here but what is fit for us, these are the Spurs of Wins that set it going. As they were tattling thus together, after their own Manner of Chat, behold out comes Pantagruel, all hairy like a Bear; whereupon one of them, intpired with a prophetical Spirit, said, This will be a terrible Fellow, he is born with all (4) his Hair, he is undoubtedly to do wonderful Things; and, if he live, he will be of Age.

Quantities of Grigs catch'd in the Rivers and Brooks of Languedoc and Guienne, during the Autumn Rains, and which are salted and stored up for Lent. Rondelctius, Chap. 23 of River Fishes: Idem certum est evenire in permultis Galliæ rivulis & sluminibus, in quibus turbata aqua autumnalibus pluviis, nassis & aliis excipulis innumerabilis capiuntur Anguille, quæ salitæ in proximum quadraginta dierum jejunium servantur.

(3) As if our Tongues, &c.] This is not in the Original, which fays only, aussi bien ne beauvious nous que lasebement, non en lancement, i. e. we drink but lazily, not lustily, like a German. Landsman, in High Dutch, means a Compatriot. The Germans, when they are carouzing, say to one another, Drink, Country, or Countryman, Lans or Landsman tringue. Rabelais plays upon the Words. Lachement and Lancement. The Pun could not be kept in English,

fo I oppose luftily to lazily.

(4) His Hair. Which shew'd the mighty Courage and marvellous Strength Pantagruel was one Day to be endued with. In Chap. 90, of Vol. I. of Porceforest, it is reported, that the Ladies used to beg their Knights, for Heaven's sake, that Day to shew the Strength of their Arm, the Wooll of their Breast, or Navel, the Fame of their Prowess, and the Chivalry for which they were renown'd. Again, in Chap. 152: Then the Knight look'd on the Wooll of his Bosom, the Strength of his Limbs, the Stoutness of his Horse, and so on.

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CHAP. III.

Of the Grief wherewith Gargantua was moved at the Decease of his Wife Badebec.

THEN Pantagruel was born, there was none more aftonished and perplexed than was his Father Gargantua; for, on the one Side feeing his Wife Badebec dead, and on the other Side his Son Pantagruel born, so fair and so goodly, he knew not what to fay, nor what to do; and the Doubt that troubled his Brain, was to know whether he should cry for the Death of his Wife, or laugh for the Joy of his Son: he was, on either fide, choak'd with fophistical Arguments; for he framed them very well in modo & figura, but he could not refolve them, remaining pestered and intangled by this means, like a Moufe catch'd in a Trap, or Kite fnar'd in a Gin. Shall I weep? (faid he) Yes, For why? My so good Wife is dead, who was the most this, the most that, that ever was in the World: never shall I fee her, never shall I recover such another; it is unto me an inestimable Loss! O my good God, what had I done, that thou should'st thus punish me? Why didst thou not take me away before her, feeing for me to live, without her, is but to languish? Ah! Badebec, Badebec, my Minion, my dear Heart, my Pigsney, my Duck, my Honey, my little Coney (yet it hath in Circumterence full fix Acres, three Roods, five Poles, four Yards, two Feet, one Inch and a half of good Woodland Measure) my tender Peggy, my Codpiece-Darling, my Bob and Hit, my Slipshoe-Lovy, never shall I see thee! Ah, poor Pantagruel, thou hast lost thy good Mother, thy fweet Nurse, thy well-beloved Lady! O false Death! how injurious and despightful hast thou been to me! How malicious and outrageous have 1 found thee, in taking her from me, my well-beloved Wife, who should, of right, have been immortal? With

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With these Words he did cry like a Cow, but, on a studden, sell a laughing like a calf, when Pantagruel came into his Mind. Ha! my little Son (said he) my Childilolly, Fedlisondy, Dandlichucky, my Ballocky, my pretty Rogue; O how jolly thou art, and how much I am bound to my gracious God, that hath been pleased to bestow on me a Son so fair, so spriteful, so lively, so smiling, so pleasant, and so gentle. Ho, ho, ho, ho, how glad I am? Let us drink, ho, and put away Melancholy; bring of the best, rinse the Glasses, lay the Cloth; drive out these Dogs, blow this Fire, light Candles, shut that Door there, cut this Bread in Sippets for Brewis, send away these poor Folks, give them what they ask; hold my Gown, I will strip myself into my Doublet (en cuerpo) to make the Gossips merry, and keep them Company.

As he spoke this, he heard the Litanies and the Mementos of the Priests that carried his Wise to be buried, which dash'da ll his Merriment again, and was suddenly ravished another Way, saying, Lord God, must I again contrist myself? This grieves me, I am no longer young, I grow old, the Weather is dangerous, I am sick, I faint away; (1) by the Faith of a Gentleman, it were

better to cry less, and drink more.

My Wife is dead, well, by G— (da jurandi) I shall not raise her again by my crying: she is well, she is in Paradise at least, if she be no higher: she prayeth to God for us, she is happy, she is above the Sense of our Miseries, nor can our Calamities reach her: What the she be dead, must not we also die? the same Debt, which she hath paid, hangs over our Heads; Nature will require it of us, and we must all of us, some day, taste of the same Sauce; let her pass then, and the Lord preserve the Survivors, for I south now cast about how to get another Wise. But I will tell you what you shall do, said he to the Midwives, (where be they? good Folks, I cannot see you) go you to my Wise's Interment, and I will the while rock my Son; for I find myself strangely

⁽¹⁾ By the Faith of a Gentleman.] We read in Chap. 15 of the Apology for Herodotus, that this was King Francis Ist's usual Oath.

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altered, (2) and in Danger of falling fick: but drink one good Draught first, you will be the better for it; believe me, upon my Honour. They, at his Request, went to her Burial and Funeral Obsequies; in the mean while, poor Gargantua staying at Home, and willing to have somewhat in Remembrance of her to be engraven upon her Tomb, made this Epitaph, in the manner as followeth.

Dead is the noble Badebec,
Who had (3) a Face like a Rebeck;
(4) A Spanish Body, and a Belly
Of Switserland; she dy'd, I tell'ye,
In Child-birth; pray to God that her
He pardon wherein she did err.
Here lies her Body, which did live
Free from all Vice, as I believe;
And did decease at my Bed-side,
The Year and Day in which she dy'd.

CHAP. IV.

Of the Infancy of Pantagruel.

I FIND, by the ancient Historiographers and Poets, that divers have been born in this World after very strange Manners, which would be too long to repeat;

(2) And in danger of falling sick: Read and should be in danger of falling sick: je serois, &c. For the Author alludes to the Kings of France never being present at any Funeral, no, not of their nearest Relations, because they are made to believe the Air of the Vaults would be prejudicial to their Health. And therefore 'tis observed, they never enter St. Denys, but with their Feet foremost. St. Denys is a little Town near Paris, where there is an Abbey and Church, famous for the Sepulture of the Kings of France, and all that Royal Family.

(3) A Face like a Rebeck; A grotesque Figure, or monstrous chimerical Face, cut out in the upper Part of a Rebeck, which is a three-string'd Fiddle. Thence Visage de Rebec, a dry meagre ugly

Face, like a Mask, such as they frighten Children with.

(4) A Spanish Body, and a Belly of Swifferland; Very lank upwards, but very Tun-like below.

read therefore the seventh Book of Pliny, if you have fo much Leifure; yet have you never heard of any fo wonderful as that of Pantagruel; for it is a very difficult Matter to believe, how, in the little time he was in his Mother's Belly, he grew both in Body and Strength. That which Hercules did was nothing, when in his Cradle he flew two Serpents; for those Serpents were but little and weak: but Pantagruel, being yet in his Cradle, did far more admirable Things, and more to be amazed at. I pass by here the Relation of how at every one of his Meals he supped up the Milk of four thoufand fix hundred Cows; and how to make him a Skillet to boil his Milk in, there were fet a-work all the Brafiers of Saumure in Anjou, of Villedieu in Normandy, and of (1) Bramont in Lorrain: and they ferved in this Whitepot-meat to him in a huge great Bell, which is yet to be feen in the City of Bourges in Berry, near the Palace: but his Teeth were already fo well grown, and fo strengthened in Vigour, that of the said Bell he bit off a great Morfel, as very plainly doth appear till this Hour.

One Day in the Morning, when they would have made him fuck one of his Cows (for he never had any other Nurse, as the History tells us) he got one of his Arms loofe from the Swadling-Bands, wherewith he was kept fast in the Cradle, laid hold on the faid Cow, under the left Fore-Ham, and grasping her to him, eat up her Udder, and half her Paunch, with the Liver and the Kidnies, and had devoured all up, if she had not cried out most horribly, as if the Wolves had held her by the Legs: at which Noise Company came in, and took away the faid Cow from Pantagruel; yet could they not so well do it, but that the Quarter whereby he caught her was left in his hand, of which Quarter he gulp'd up the Flesh in a Trice, even with as much Ease as you would eat a Sauffage; and that fo greedily, with Defire of more, that when they would have taken away

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⁽¹⁾ Bramont in Lorrain: Bramont, alias Fromont, a little Town of Lorrain, on the Frontiers of Alface. Here are made abundance of Frying-pans, Skillets, &c.] The Place is called both Bramont and Fromont, corruptly for Faramond.

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the Bone from him, he swallowed it down whole, as a Cormorant would do a little Fish, and afterwards began fumblingly to fay, Good, good, good, for he could not yet speak plain; giving them to understand thereby, that he had found it very good, and that he did lack but so much more: which when they saw that attended him, they bound him with great Cable-Ropes, like those that are made at (2) Tain for the Carriage of Salt to Lyons, or fuch as those are whereby the (3) great French Ship rides at Anchor in the Road of New-haven in Normandy. But on a certain time a great Bear (5) which his Father had bred, got loofe, came towards him, began to lick his Face, for his Nurses had not thoroughly wiped his Chaps; at which unexpected Approach, being on a fudden offended, he as lightly rid himself of those great Cables, as Sampson did of the Hauser Ropes wherewith the Philistines had tied him, and, by your Leave, takes up Monsieur the Bear, and tears him in pieces like a Pullet, which ferved him for a Gorge-full, or good warm Bit for that Meal.

Whereupon Gargantua, fearing lest the Child should hurt himself, cauted four great Chains of Iron to be made to bind him, and so many strong wooden Arches unto his Cradle, most firmly stocked and mortised in huge Frames: of those Chains you have one at Rochel, which they draw up at Night betwixt the two great Towers of the Haven; another is at Lyons; a third

⁽²⁾ Tain A large town on the Rhone, over-against Tournon. Valence in Daufine is the Magazine or publick Storehouse for Salt, which they send up the River, and land it at Lyons.

⁽³⁾ Great French Ship or perhaps the great Ship the Francis, called fo from King Francis, as many have fince been called Louis, from the Monarch of that Name.

⁽⁴⁾ New-haven] 'Tis only faid in the Original, au Port de Grace, which I take to mean Havre de Grace in Normandy. I know not why Sir T. U. translates it New-haven, nor why he should call a Port a Road: a Road is out at Sea, a Port near the Shore.

⁽⁵⁾ Which his Father had bred,] May not this refer personally to Francis I. of whom Belon relates, 1. 3. c. 2. of his Ornithologia, that he used to keep a Lion or Leopard always about him, to play with, as others do a Lap-dog?

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(6) at Angiers; and the fourth was carried away by the Devils, to bind Lucifer, who broke his Chains at that Time, by reason of a (7) Cholick that did extraordinarily torment him, taken with eating a Serieant's foul fricasseed for his Breakfast: and therefore you may believe that which Nicolas de Lyra faith upon that Place of the Pfalter, where it is written, (8) Et Og Regem Basan; that the said Og, being yet little, was fo strong and robustious, that they were fain to bind him with Chains of Iron in his Cradle. Thus continued Pantagruel for a while very calm and quiet, for he was not able so easily to break those Chains, especially having no Room in the Cradle to give a Swing with his Arms. But fee what happened; once upon a great Holiday, that his Father Gargantua made a fumptuous Banquet to all the Princes of his Court: I am apt to believe, that the menial Officers of the House were fo imbufied in waiting each on his proper Service at the Feast, that no body took care of poor Pantagruel, wno was left (9) à reculorum, behind-hand all alone, and as What did he? Hark what he did, good People; he strove and essayed to break the Chains of the Cradle with his Arms, but could not, for they were too strong for him; then did he keep with his Feet fuch a stamping Stir, and so long, that at last he beat out the lower End of his Cradle, which notwithstanding was made of a great Beam five Foot in square; and as foon as he had gotten out his Feet, he flid down as well as he could, till he had got his Soles to the Ground; and then, with a mighty Force, he rose up, carrying his

(6) At Angiers; It is there called the High-Chain.

(7) Cholick The Author quibbles, as if one should say, there is no Cholick like to that as when a Man is taken by the Collar.

(8) Et Og, &c.] See N. de Lyra on this Place of Psal. 134, or 135. Alphonsus Tostatus, Quæst. 27, and Ger. Vossius, lib. 1, de Idol, Gent. cap. 26.

(9) A reculorum, This Expression comes to us from the University. Mat. Corderius, p. 433 of his de Cor. Serm. Emend. Edit. 1531.

Beneveniatis qui apportatis, Et qui nibil apportatis, à reculorum.

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Cradle upon his Back, bound to him like a Tortoise that crawls up against a Wall; and to have seen him, you would have thought it had been a great Carrick of sive hundred Tun upon one end. In this Manner he entered into the great Hall, where they were banqueting, and that very boldly, which did much affright the Company; yet because his Arms were tied in, he could not reach any thing to eat, but, with great Pain, stoop'd now and then a little, to take, with the whole Flat of

his Tongue, some Lick, good Bit, or Morsel.

Which when his Father faw, he knew well enough that they had left him without giving him any thing to eat, and therefore commanded that he should be loosed from the said Chains, (10) by the Counsel of the Princes and Lords there present: besides that, also the Physicians of Gargantua said, that if they did thus keep him in the Cradle, he would be all his Life-time subject to the Stone. When he was unchain'd, they made him to sit down, where, after he had fed very well, he took his Cradle, and broke it into more than sive hundred thousand Pieces, with one Blow of his Fist that he struck in the midst of it, swearing that he would never come into it again.

CHAP. V.

Of the Acts of the noble Pantagruel in his youthful Age.

THUS grew Pantagruel from Day to Day, and, to every one's Eye, waxed more and more in all his Dimensions, which made his Father to rejoice by a natural Affection; therefore caused he to be made for him,

⁽¹⁰⁾ By the Counsel, &c.] The Author infinuates, that formerly in France the Kings consulted the Princes and Grandees of the Kingdom, in whatever concerned the State: as here, where the Bufiness was how the presumptive Heir of the Crown should be brought up. Observe likewise, how difficult a Thing it is to keep young Princes in Order, when once they get a head.

Vol. II. Whilft

whilst he was yet little, a pretty Cross-bow, wherewith to shoot at small Birds, which now they call the great Cross-bow at (1) Chantelle. Then he fent him to the School to learn, and to spend his Youth in Virtue: in the Profecution of which Defign, he came first to (2) Politiers, where, as he studied and profited very much, he faw that the Scholars were oftentimes idle, and knew not how to bestow their Time, which moved him to take fuch Compassion on them, that one Day he took from a long Ledge of Rocks (called there Paffelourdin) a huge great Stone, of about twelve Fathom square, and fourteen Handfuls thick, and, with great Ease, set it upon four Pillars, in the midst of a Field, to no other End. but that the faid Scholars, when they had nothing elfe to do, might pass their Time in getting up on that Stone, and feast it with store of Gammons, Pasties, and Flaggons, and carve their Names upon it with a Knife; in token of which Deed, till this Hour, the Stone is called the lifted Stone: and in Remembrance hereof, there is none entered into the Register and Matricular Book of the faid University of Poitiers, till he have first drunk in the Caballine Fountain of (3) Crouslelles, passed at (4) Passelourdin, and got up upon (5) the lifted Stone.

Afterwards

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(1) Chantelle.] A very strong Place in the Bourbonnois, belonging, in 1523, to the Constable Charles de Bourbon. See Chap. 23, of Book I. concerning these prodigious rack-bent Cross-bows.

(2) Poitiers.] As this is not much to the Praise of the University of Poitiers, it may not be amiss to take Notice of what is said of it by Chasseneuz, in his Catalogus Gloriæ Mundi, Part X. Consider. 32. Nec est ulla Universitus, says that Writer, quæ non babeat sua impedinenta: cum apud nos in vulgari dicatur, the Pipers and Tennis-Players of Poitiers; the Dancers of Orleans; the Vapourers or Braggadochios of Angers; the Daggle-tails of Paris; the Quarrel-pickers of Pavia; the Amourists of Turin.

(3) Croustelles.] A Hamlet, a League off of Poitiers. Here are ma e abundance of little Whistles, which occasioned the Name of Wyllers to be given, in 1561, to certain rude Fellows of Poitiers, and other Scholars, who wore about their Necks a Whistle, with which they called each other together, whenever they were in danger of being insulted by the Protestants, as they pretended.

(4) Passelourdin.] In English the Booby pass. So they call a great Rock, not far from Poitiers, where there is a very narrow Hole on the Edge of a Precipice. Through this Hole the new Comers of that University are made to pass, by the other Scholars, in order to

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Afterwards reading the delectable Chronicles of his Ancestors, he found that Jeffrey of Lufinian, called Jeffrey with the great Tooth, Grandfather to the Coufinin-law of the eldest Sister of the Aunt of the Son-in-law of the Uncle of the good Daughter of his Step-mother, was interred at Maillezais; therefore he took a Play-day to pay his Respects to him in a Visit; and going from Poitiers with some of his Companions, they passed by (6) Legugé, vifiting the noble Abbot Ardillon: then by Lusinian, by Sansay, by Celles, by Colonges, by Fontenay le Comte, faluting (7) the learned Tiraqueau, and from thence arrived at Maillezais, where he went to fee the Sepulchre of the faid Jeffrey with the great Tooth, which made him somewhat afraid, looking upon the Portraiture, representing a Man in an extream Fury, drawing his great Malchus Faulchion half-way out of his Scabbard. When the Reason hereof was demanded, the Canons of the faid Place told him, that there was no other Cause of it, but that Pietoribus atque Poetis, &c. that is to fay, that Painters and Poets have Liberty to paint and devise what they list after their own Fancy: but he was not fatisfied with their Answer, and said, He

feafon them. The fame is done at Mantua, by making them pais

under the Arch of St. Longinus.

(5) The lifted Stone.] This Stone, said to be 60 Feet round, stands near Poitiers, on five other Stones, all fixed there, in 1478, as a Monument of the Fair which is held in October, in the old Market-place of Poitiers. But though even the Historians of Poitou relate the Thing as above, yet the simple People of the Country will rather have this Cluster or Pile of Rocks to be a Miracle of St. Radegondes, who, they say, placed in this Manner these six huge Stones; nay more, that she brought them to that Place all at a Time, the five lesser ones in her Apron, and the biggest on her Head. See Jodocus Sincerus, Golnitz, Bouchet, &c.

(6) Legugé.] Legugé, in the lower Poitou, is a Priory, two Priors of which, successively, were Rebalais's very good Friends and Patrons, viz. Geoffroy d'Estislac, Bishop and Lord of Maillezais, and Anthony Ardillon, whom he here calls the noble Abbot Ardillon. Legugé, a mighty pleasant fruitful Place, and very proper for Garden-

ing, has, for some Time past, belong'd to the Jesints.

(7) The learned Tiraqueau.] Andrew Tiraqueau, another Friend of Rabelais's. He was then Lieutenant-General of the Bailywick of Fontenay le Comte.

is not thus painted without a Cause; (8) and I suspect that at his Death there was some Wrong done him. whereof he required his Kindred to take Revenge: I will enquire farther into it, and then do what shall be reasonable. Then he returned not to Poitiers, but would take a View of the other Universities of France: therefore going to Rochel, he took Shipping, and arrived at Bourdeaux, where he found no great Diversion, only now and then he would see some Mariners and Lightermen a wrestling, on the Key or Strand, by the River-fide. From thence he came to Tholoufe, where he learned to Dance very well, and to play with the twohanded Sword, as the Fashion of the Scholars of the said University is. But he staid not long there, when he faw that they stuck not to (9) burn their Regents alive, like Red-herrings, faying, Now God forbid, that I should die this Death, for I am by Nature fufficiently dry already, without being heated any farther.

He went then to Montpellier, where he met with the good Wives of Mirevaux, and good jovial Company withal, and thought to have fet himself to the Study of Physick; but he considered that that Calling was too

(8) And I suspect Jeffrey, firnamed, with the great Tooth, had caused the Abby of Maillezais to be burnt, in 1232; but the Court of Rome not only obliged him to rebuild it, but to endow it to the Amount of 3000 Livres, and upwards. For this Reason he is buried there as the second Founder; and perhaps it was for the above Reason, that his Effigies represents him, as it were, inraged at the Wrong he thought done him.

(9) Burn their Regents alive, This personally regards John Caturcius, burnt in June 1532, at Toulouse. He was Law Professor there; and on Twelfth-day (as we call it, but the French the Feaft of the Kings) in 1532, being invited to the usual Merry-making, he prevailed on the Company, instead of the superstitious Cry, The King drinks, to fay, Christ reigns in our Hearts. He likewise proposed that the Guests should each make a short edifying Discourse to the rest, before they broke up; which they all did, particularly himfelf. Whatever it was he faid, it cost him his Life, for somebody informed against him as a Lutheran. At his Death he shewed such Constancy, that many Perfons, especially such as had attended his Law Lectures, began, from that Moment, to instruct themselves throughly in that Doctrine for which they faw their Regent fuffer Death fo manfully. See Icones Bezze, Hift. of the Protestant Martyrs, Hift. Eccl. also Dolet's Declamation against Toloufe, and Crepin's Martyrologe Protestant.

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troublesome and melancholy, and that Physicians did finell of Glisters like old Devils: therefore he resolved he would study the Laws; but seeing that there were but three scall'd, and one bald-pated Legist in that Place, he departed from thence, and, in his Way, made the Bridge of Gard, and the Amphitheatre of Nemes, (10) in less than three Hours; which nevertheless feems to be more than mortal Man could do. After that he came to Avignon, where he was not above three Days before he fell in Love; for the Women there take great Delight in playing at the close Buttock-Game, (11) because it is Papal Ground; which his Tutor Epistemon perceiving, he drew him out of that Place, and brought him to Valence in the Dauphinee, where he faw no great Matter of Recreation, only that the Lubbards of the Town (12) did beat the Scholars; which so incensed him

(10) In less than three Hours; The Pont (or Bridge) Du Guard, and the Amphitheatre of Nemes (Nifines) are two Roman Antiquities of a furprizing Magnificence, and prodigious Workmanship; which makes Rabelais afcribe the Structure thereof to Pantagruel, whom he represents both as a great Prince and a Giant.

(11) Because it is Papal Ground;] Swarming with Monks and Priests, who, for a very moderate Tax, have obtained for the Curtezans full Liberty to follow their Trade. Jodocus Sincerus, p. 204. of his Itiner. Gall. speaking of the City of Avignon; Caveas bie pulpamenti Terentiani venditores & proximetas, qui se sistent tibi quamprimum urbem ingressius sueris. Norisque merces illos corruptissimas vænum exponere. Which is repeated in French, p. 150, of Travels through France, dedicated to the Count de Schleswie, &c. and printed in Octavo, at Paris, Anna 1643.

(12) Did beat the Scholars:] The latter were even with them afterwards, and these Disorders lasted a long time; witness what was deposed in 1560, by an Attorney of Valence, viz. That he had kept the Town-Register eight Years, and in all that Time not a Night passed, but his Registers were filled next Morning with Complaints and Informations of Outrages committed by the Street-Rovers, or Scowers; so that no body could go along the Streets, but was beat, robb'd and plunder'd, the Houses scaled, Doors broke open, Mens Wives and Daughters violated: in short, that the Strangers strangers sawere the Scholars committed such Disorders, that there was no stirring abroad, as soon as 'twas dark, upon ever so urgent a Business. But that since it had pleased God to send his Light into their Town, by the means of the Holy Gospel preach'd therein, all the said Enormities were well nigh ceased, as is, together with the Change of Doctrine, a Change of Life had also made its

& Entrance:

him with Anger, that when upon a certain very fair Sunday, the People being at their publick Dancing in the Streets, and one of the Scholars offering to put himself into the Ring, the Bumkins would not let him; where-upon Pantagruel taking the Scholar's part, so belaboured them with Blows, and laid such load upon them, that he drove them all before him, even to the Brink of the River Rhosne, and would have there drowned them, but that they did squat into the Ground like Moles, and there lay close a full half League under the River. (13)

The Hole is to be feen there yet.

After that he departed from thence, and in three Strides and (14) a Leap came to Angiers, where he found himself very well, and would have continued there some Space, but that the Plague drove them away. So from thence he came to Bourges, where he studied a good long Time, and profited very much in the Faculty, of the Laws; and would sometimes say, that Law Books were like a wonderful rich Cloth of Gold, edg'd with Sirreverence; for in the World are no goodlier Books to be seen, more ornate, nor more eloquent than the Texts of the Pandess; but the bordering of them, that is to say, (15) the Gloss of Accursus, is so vile, mean, and scandalous, that it is nothing but Dirt and Excrement.

Going from Bourges, he came to Orleans, where he found store of (16) sparkish Scholars that made him great

Entrance among them.' See Louis de Reynier Sieur de la Planche, p. 294, of his Hist. of the State of France under Francis II. printed in 1576.

Peter, goes a good Way under the Rhone; nay, if you'll believe the credulous Coulon, in his Travels through France, printed Anno 1660, this Hole leads into the Fields on t'other Side that River.

(14) A Leap.] This Leap is the Passage of the Loire, which runs between Valence and Angers.

(15) Gloss of Accursus. Rabelais, after Budæus, Vives, and some others, speaks of Accursus with abundance of Contempt. The Barbarism, however, and Ignorance he is accused of, are not so much bis Fault as that of the Age he lived in. It is not denied that he was a bad Grammarian, but it is thought maintainable that he was a good Lawyer. And this has been evidently proved by Francis Flueri, in his Book de Juris Civilis Interpretibus. Accursus's Gloss, the Work

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great Entertainment at his Coming, and with whom he learned to play at Tennis so well, that he was a Master at that Game: for the Students there are excellent at it. And fometimes they carried him unto Cupid's Gardens, there to recreate his Person at the Poussevant, or In and In. As for breaking his Head with over-much Study, he had an especial Care not to do it in any Case, for fear of spoiling his Eyes; which he the rather observed, for that one of the Regents there had often in his Leaures maintain'd, that Nothing could be so hurtful to the Sight as to have fore Eyes. So one Day, when a Scholar of his Acquaintance (who had of Learning not much more than his Brethren, though, instead of that, he could Dance very well, and play at Tennis) was made a Licentiate in Law, he blazon'd the (17) Licentiates of that University in this Manner:

> In his Hand is always a Racket, Or his Tennis Ball in a Placket: In a Dance he neatly can trip it; And for Law, it is all in his Tippet.

of nine Years, contains the whole Spirit of Jurisprudence that lay but scattered in the Writings of the Doctors that went before. You may see Cujatius's Judgment thereof, lib. 12. cap. 16. of his Observat.

(16) Sparkifb Scholars.] It should be Rake-Hell and Skim-the-Devil Scholars, for that's the Meaning of the Word Rustre (from whence we have our Word Royster, I suppose.) Those who were formerly called Rustres in French, from Rus, ruris, were properly Foot-Soldiers raised in the Country, but not paid; and who, coming to debauch with the Rakes of the Army, spent riotously among themselves whatever they could filch or steal from the good Folks at Home. In the same Sense it is that Rabelais here calls Rustres certain Scholars of Orleans, whose Parents not allowing them sufficient for their Expences, some of those young Sparks made the best Cheer they could with what they plundered People of in their Night Rambles, and such were at Valence those Street-Rovers, or Scowrers, mentioned before in this Chapter.

(17) Licentiates.] One that hath Licence or Leave to plead for

Clients; an utter Barrister.

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CHAP. VI.

How Pantagruel met with a Limoufin, who affected to speak in learned Phrase.

PON a certain Day, I know not when, Pantagruel walking after Supper with fome of his Fellow-Students, without that Gate of the City through which we enter on the Road to Paris, encounter'd with (1) a young handsome spruce Scholar, that was coming upon the very fame Way; and, after they had faluted one another, asked him thus, My Friend, from whence comest thou now? The Scholar answered him, From the Alme inclyte and celebrate Academy, which is, vocitated Lutetia. What is the Meaning of this (faid Pantagruel) to one of his Men? It is (answered he) from Paris. Thou comest from Paris then (faid Pantagruel) and how do you fpend your Time there, you my Masters the Students of Paris? The Scholar answered, We transfretate the Sequan at the Dilucul and Crepuscul; we deambulate by the Compites and Quadrives of the Urb;

⁽¹⁾ A young handsome spruce Scholar.] Paquier will have it that, the Person Rabelais banters by the Name of the Limousin Scholar, who Pindarizes, as the French say (that is, affects to speak hard Words, or a new quaint Language) was a young Gentlewoman of Picardy, named Helisane de Crenne. She was cotemporary with Paquier, when he was but yet very young. She translated into French the four first Books of the Aneid, which she dedicated to King Francis.

I. She likewise wrote the History not of her Life only, but also of her own Death, in a Book printed at Lyons, and, in 1541, at Paris, under the Title of Angoisses Doulourcujes qui procedent d'Amours. By thefe Books, especially the last, where, at every Page, we find pigricité sor paresse: Venus circondée d'une nuée aureine; je reformide; ociosité; timeur; ultime deliberation; amenicule passion; fatigues pre-teritz; chien tricipite; bilarité, irrigée, emance, exhibée; mancipe, for a Slave; le refulgent curre du soleil; les rutilans astres; fragrante ambrofie; populeufe & inclyte cité, &c. the thought to have gained the Admiration of the Publick, and perhaps some Pension of the King, who only countenanced the truly learned and eloquent, but let this poor Gentlewoman starve, (though lavish enough of his Favours to other Women.) Mr. M. in his Notes, has err'd very much in relation to this Person, whom he took to be a Man.

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we despumate the Latial Verbocination; and like verifimularie amorabons, we captat the Benevolence of the Omnijugal, Omniforum, and Omnigenal Fæminine Sex; upon certain Diecules we invifat the Lupanares, and in a venerian Extase inculcute our Veretres, into the penitifsime Recesses of the Pudends of these amicabilistim meretricules: then do we caupouisute in the meritory. Taberns. of the Pineapple, the Castle, the Magdalene; and the Mule, goodly vervecine Spatules perforaminated with Petrofile: and if by Fortune there be Rarity, or Penury of Pecune in our Marsupies; and that they be exhausted of ferruginean Metal for the Shot, we dimit our Codices, and oppignerat our Vestiments, whilest we prestolate the Coming of the Tabellaries from the Penates, and patriotick Lares. To which Pantagruel answered, What dewilish Language is this? by the Lord, I think thou art: fome kind of Heretick. My Lord, No, faid the Scholar; for libentimissimally as soon as it illucesceth any minuthe Slice of the Day, I demegrate into one of these sowell architected Ministers, and there irrorating myself with fair lustral Water, I mumble off little Parcelsof some missick Precation of our Sucrificuls; and submurmurating my horary Precules, I elevate and absterge my Anime from its nocturnal Inquinations. I revere the Olympicols; I latrically vencre the supernal Astripotent; I dilige and redame ray Proxims; I observe the decalogical Precepts; and, according to the Facultatule of my Vires, I do not diffeede from them one breadth of an Unguicule; nevertheless it is veriform, that because Mammona doth not supergurgitate any Thing in my Locules, that I am somewhat rare and lent to supererrogate the Elemosynes to those Egents that offially queritate their: Stipe.

Prut, tut, (said Pantagruel) what doth this Fool mean to say? I think he is upon the forging of some diabetical Tongue, and that, Inchanter-like, he would charme us. To whom one of his Men said, Without doubt (Sir) this Fellow would counterfeit the Language of the Parishans, but he doth only slay the Latin, imagining by so doing, that he doth mightily Pindarize it in most elequent Terms, and strongly conceiteth himself to be therefore a great Orator in the French, because he distainether

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the common Manner of speaking. To which Pantagruel faid, Is it true? The Scholar answered, My worshipful Lord, my Genie is not aptnate to that which this flagitious Nebulon faith, to excoriate the Cuticle of our vernacular Gallick, but viceverfally I gnave opere, and by veles and rames enite to locupletate it with the Latinicome Redundance. By G- (faid Pantagruel) I will teach you to speak: but first come hither, and tell me whence thou art? To this the Scholar answered: The primeval Origin of my Aves and Ataves was indigenary of the Lemovick Regions, where requiesceth the Corpor of the Hagiotat St. Martial. I understand thee very well (faid Pantagruel) when all comes to all, thou art a Limousin, and thou wilt here, by thy affected Speech, counterfeit the Parisans. Well now come hither, I must shew thee a new Trick, and handsomely give thee one Fling. With this he took him by the Throat, faying to him, Thou flayest the Latin; by St. John I will make thee flay the Fox; for I will now flay thee alive. Then began the poor Limousin to cry; Haw, gwid Maaster, haw Laord, my help and St. (2) Marshaw, haw, I'm sworthied: haw my Tropple, the Bean of me Cragg is bruk: haw, for Guards feck, lawt me lean, Mawster war, war, waw. Now (faid Pantagruel) thou speakest naturally, and so let him go; for the poor Limousin had totally bewrayed and thoroughly conshit his Breeches which were not deep and large, but made (3) à queue de merlus. Then (faid Pantagruel) St. (4) Alipantin, what

(2) Corruptly St. Marsault for St. Martial, who is reckoned, but without Reason, the Apostle of the Limosin. See Da Tillet, in his History of the War of the Albigenses, printed at Paris, 1590.

(3) Cotgrave says, Chausses à queue de merlus: round Breeches with strait Cannions, having in the Seat a Piece like a Fish's Tail, and worn by old Men, Scholars, and such like niggardly or needy Persons.

(4) The Word Abpantin feems to be coin'd from the modern Greek animouvea, Pharmaca seu emplastra quæ ex pinguium missione non constant, says, after Actius, Harry Stephens, in his Treatise of the Greek Tongue, and Grepin's Abridgment of Constantine's Lexicon. The Drug, which so offended Pantagruel's olfactory Nerves with its Odour, was but too nim es, i. e. too sat. It required no less a Relief than that of St. Alipantin, whose very Name alone promises a quite contrary Operation.

Civette?

Civette? Foh, foh, to the Devil with this (5) Turnep-Eater. How he stinks! and so let him go. But this Hug of Pantagruel's was such a Terror to him all the Days of his Life, and he had such a Thirst upon him, that he would often cry out that Pantagruel held him by the Throat. And after some few Years he died a (6) Roland Death, a Work of Divine Vengeance, shewing us that which saith the Philosopher, and Aulus Gellius, that it becometh us to speak according to the common Language; and that we should (as said Octavian Augustus) shun all strange Words, with as much Care as Pilots of Ships avoid the Rocks in the Sea.

(5) The Limosins are nick-nam'd Turnep-Eaters, from the Quantities of Radisnes and Turneps, on which those poor People mainly subsist. Fr. Hotman, in his Matago de Matagonibus, calls John Dorat of Limoges, for the aforesaid Reason, Raphanophagus; and John Hotman Son of Francis, in his Antichopin, bantering the same Limosins, volo tibi, says he, numerare pulchram historiam—de Lemovicensibus qui cum audirent quod Papa erat Vicarius Dei, immò quod ipsemet erat Deus sut patet per Canonistas)—miserunt sibi legationem ad remonstrandam paupertatem patrix sux Limosinæ, in qua ferè nihil crescit præter rapas & castaneas & parum bladi pro diebus Dominicis,

quatenus attenta paupertate prælibata.

(6) Concerning Roland's Death, i. e. Thirst, or a dying of Thirst: John de la Bruiere Champier, lib. 16. cap. 5. of his de Re Cibarias. Nonnulli quid de Gallicis Rebus bistorias conscripserunt, non dubitarunt posteris significare Rolandum Caroli illius magni sororis sili-um, virum certè bellica gloria omnique fortitudine nobilissimum, post in-gentem Hispanorum cædem propè Pyrenæi saltus juga, ubi insideæ ab boste collocatæ sucrint, siti miserrimè extinctum. Inde nostri insolerabili siti & immiti volentes significare se torqueri, facete aiunt, Rolandi morte se perire. Hence 'tis plain, that our saying such a one dy'd like Rowland, means he died of Thirst; and it is likewise plain, that he, who gave occasion to this Expression, was the pretended Nephew of Charlemagne, Rowland, Admiral of Bretagne, whom some will have to have actually died of Thirst; at the Battle of Roncevaux. [See Du Tillet's Mem. Anno. 1607. p. 261.] But, continues M. le Du Chat, as it is not natural to die of a few Hours Thirst in the Mountains, might not this Story be forged on what fome Romances fay of Rowland, describing him as one distracted and stark staring mad, at the Defeat of his Men, and that Persons under that Disorder of the Brain, as he was faid to be when he died, have an invincible Abhorrence of whatever may in the least feem to tend to quench the Thirst with which they burn.

CHAP. VII.

How Pantagruel came to Paris, and of the choice Books of the Library of St. Victor.

A FTER that Pantagrael had studied very well at (1) Orleans, he resolved to see the great Univerfity of Paris; but before his Departure, he was informed that there was a huge big Bell at St. Anian, in the faid Town of Orleans, under the Ground, which had been there above two hundred and fourteen Years; for it was fo great, that they could not, by any Device, get it so much as above the Ground, although they used all the Means that are found in Vitruvius de Architectura, Albertus de Re Ædisicatoria, Euclid, Theon, Archimedes, and Hero de Ingeniis; for all that was to no Purpose. Wherefore condescending heartily to the humble Request of the Citizens and Inhabitants of the faid Town, he determined to remove it to the Tower that was erected for it. With that he came to the Place where it was. and lifted it out of the Ground with his little Finger. as easily as you would have done a Hawk's Bell: but before he would carry it to the aforefaid Tower, he would needs make some Musick with it about the Town, and ring it almost all the Streets, as he carried it in his Hand; wherewith all the People were very glad: but there happened one great Inconveniency; for with carrying it fo, and ringing it about the Streets, all the good Orleans Wine turned instantly, and was spoiled; which no body there did perceive till the Night following; for every Man found himself so a dry with drinking these flat Wines, that they did nothing but spit, and that as white as Maltha Cotton, faying, We have got the Pantagruel, and our very Throats are falted.

This done, he came to Paris with his Retinue, and at his Entry every one came out to fee him (as you know

⁽¹⁾ At first Rabelais wrote Orleans, but afterwards thought fit to eall it Aurelians, in order to bring it nearer its Original, or at least its Restoration, which it owes to the Emperor Aurelian.

well enough, that the People of Paris are Sots by (2) Nature, by B flat, and B fharp) and beheld him with great Astonishment, mixed with no less Fear, that he would carry away (3) the Palace into some other Country à remotis, as his Father formerly had done the great Bells at our Lady's Church, to tie about his Mare's Neck. Now after he had staid there a pretty Space, and studied very well in all the seven liberal Arts, he said it was a good Town to live in, but not to die in; because the (4) Grave-digging Rogues of St. Innocent used, in frosty Nights, to warm their Bums with dead Men's Bones. In his Abode there he went to see the Library of St. Victor, (5) very magnificent, especially in Books which were there, of which followeth the Catalogue. Et primò.

(6) The Two-horse Tumbrel of Salvation.

(7) The

(2) By Nature, &c.] Every Way; to all Intents and Purposes. The first is a Term of the ancient Musick, the two last of the New.

(3) The Palace, Le Palais. This Word means the Courts of Judicature, that is, the Parliament, which the Parifians were afraid he would remove, and so force them to tax themselves, incorder to have them come again.

(4) Grave-digging Rogues, St. Innocent's Church-yard at Parisis foold, that at first it was out of the Town, as all other Church-yards then were. 'Tis therefore the less to be wondered at, if some of the beggarly Inhabitants thereabouts did, in Length of Time, put the dead Men's. Bones to such a Use, considering how vastly sull their Charnel-house must be, and likewise that the Bones of many Pagans,

were very probably among them.

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(5) Very magnificent, Passavant to Peter Licet: Denique quod's allegatis Damascenum, Alexandrum de Hales, Thomam, bona venturam, Scotum; ipsi (those of Geneva) dicunt, quòd tu es benè diguius cum monachis tuis, qui consumas vitam tuam in istis fædissimis latinis quibus est plena Bibliotheca Sancti Victoris, sicut porcus in luto, quod tu es. St. Victor's Library owes its Origin to the Abbey of St. Victor, which King Lovis le Gros founded and built, about the Year 1130. Now, as for Want of Persons to teach sound Philosophy, and good Literature, the best Wits of those Times bent themselves to the Sophistry and Quiddities of the School Divinity; Rabelais from thence takes Occasion to ridicule, in this whole Chapter, such Books which served for a Foundation to this Library, of which Joseph Scaliger was wont to say, that absolutely there was nothing in it but Trash and Rubbish, and that it was not without Reason Rabelais made a Mock of it.

(6) The Two-horse, &c.] Bigua Salutis. It is a thick Quarto in a black Gathick Letter, containing 124 Sermons, the Title where-

(7) The Cod-piece of the Law.

(8) The Slip; ers or Pantofles of the Decretals.

(9) The Pomegranate of Vice.

(10) The Clew-bottom of Theology.

(11) The Duster, or Foxtail-flap of Preachers, com-

(12) The churning Ballock of the Valiant.

(13). The

of, as transcribed from the Edition of Haguenau 1502, now in the Royal Library of Berlin, is, Sermones Dominicales perutiles, à quodam Fratre Hungaro Ardinis Minorum de Observantia in Conventu Postbiensi comportati, Biga Salutis intitulati. Bigua (instead of Biga) as it stands even in the first Edition of Rabelais, has all the Air of affected ignorance, to render the Title of the Book still more ridiculous, as if one should say, The Twa-borse Tumbrel. I cannot guess the Reason of Sir T. U's translating it The for Godsake of Salvation; perhaps he took Biga to allude to the Words By God.

(7) The Cod-piece of the Law.] Bragueta Juris. No such Title of a real Book; the Author only quibbles upon the double Meaning of the French Word Droit (in Latin Jus) Droit signifying both Restitude and Erection.

(8) The Slippers or Pantofies, &c.] Pantofia Decretorum. This Book is thus intitled, as well because the Popes, by virtue of their Ordinances, commonly called Decretals, have made themselves so highly revered, that all who approach them must kiss their Slipper, as also because the Doctors made so by Decree (or Ordinance) generally go abroad in their Slippers. Herbord Misslader M. Ortwino in the first Part of the Epistles Obscur. Viror. Timeo quod caput vobis dolet, vel quod babetis insirmitatem in ventre, & estis laxus, sicut olim suistis, quando permerdassis caligas vestras in plateis, & non sentistis, donec una mulier dixit: Domine Magister, ubi sedistis in merdis? ecce tunica & pantosoli vestri sunt mavulata.

(9) The Pomegranate of Vice.] Malogranatum Vitiorum. This Book in Quarto, of which I have feen the Aufburg Edition, 1510, is afcribed to a Doctor of Keisersberg, named Joh. Gayler.

(10) The Clew-bottom.] The Title, perhaps, of fome such Book, wherein the Author pretends to wind up Theology, as it were, into a Clew-bottom.

(11) The Duster, &c.] The old Editions have Pepin's Name, instead of Turlupin. William Pepin a Jacobin (White-Friar) was so samous a Preacher at the Beginning of the 16th Century, that it was a Proverb, Qui nescit Pepinare, nescit prædicare. His Sermons (seven or eight Volumes in Quarto) were the Vistempenard des Precheurs, i. e. the grand Repertory of the Preachers of those Times. As for the Derivation of Vistempenard, see Le D. C. The Word Turlupin, if you mind it, is always used by Rabelais for a Jacobin, or, as they then wrote it, Jacopin.

(12) The churning, &c.] Couille Barrine des Preux: Barrine from Barrus an Elephant, as much as to fay, the Valiant, or Wor-

(13) The Henbane of the Bishops.

(14) Marmotretus de Baboonis & Apis, cum Commento Dorbellis.

(15) Decretum Universitatis Parisiensis super gorgiositate

muliercularum ad placitum.

(16) The Apparition of Santle Geltrude, to a Nun of Poisse, being in travel at the bringing forth of a Child.

(17) Ars

thies of the World, have large Talents for the Service of Ladies.

Mulier dignissima barris, says Horace. Epod. 12.

(13) The Henbane.] Henbane is a venomous Weed, which causes fuch an Alteration and Disorder of the Mind in any that should chance to cat of it, as to make them bray like Asses, and neigh like Horses. By this Title of Henbane of the Bishops, Rabelais, no doubt, means, that the Admonitions from Scripture, given to the Bishops of his Time, put them into as bad Convulsions as if they had swallowed Henbane. It is a home Thrust of the Satyrist, and has a strong Tincture of that Time, when Calvin in his Treatise de Scandalis.

fays that Rabelais gustaverat Evangelium.

(14) Marmotretus. It is not the Name of an Author, but the Title of a Book, Mammotractus, quafi puer tractus, manuductus, from the old Lombard Word Mammo a Child, and tratto tractus, because by the Help of this Book the young Friars are brought to understand the Terms and Expressions of the Bible and Mass-book, and other Rituals, as Children are led by the Hand. Luke Wading names. Marchesino, a Cordelier, for the Author of this Book, and places him in the Year 1300. Rabelais always spells it Marmotrect, in allussion to the Word Marmot (a Monkey) and so ascribes to him a Treatise of Baboons and Apes. D'Orbelles, nor any other ever commented upon the Mammotractus for all what Rabelais says. See Le D. C. for farther Information about this Book.

(15) Decretum A Decree whereby the University of Paris gave young Women and Maids Leave to shew their Neck and Breasts (gorge in French.) A Decree like that which Panurge is said to have

obtained, 1. 2. c. 17.

(16) The Apparition, &c.] a fevere Piece of Raillery against the Nuns of Poiss, strongly charged with intriguing at that Time and since too. See Chap. 12. Book iv. of Fæneste. Rabelais instead of St. Gertrude (whom he miscalls Geltrude) should rather, one would think, have made use of St. Margaret, who is commonly addressed to by Women in Labour; but the Name of St. Margaret would not have been so likely to surprise the Reader, who, being at first deceived by the grave beginning of the Title, thinks it only some pious Fable out of some Legend, and is not undeceived till he comes to the Words in Childbirth, &c. What Erasmus says in his Colloquy, Virgo Maréyamas, is put to this Purpose. Eubulus. Nec omnes Virginer surprise.

(17) Ars koneste fartandi (pettandi) in societate, per. M. Ortuinum.

(18) The Mustara-pot of Penance.

(19) The Gamashes, alias the Boots of Patience.

(20) Fornicarium Artium.

(21) De Brodiorum usu, & honestate Chopinandi, per Sylvestrem Prioratem Jacobinum.

(22) The Cuckold in Court.

funt, mibi crede, quæ velum babent. CATHARINA. Bona Verba. EUBULUS. Imo bona verba sunt quæ vera sunt, nisi fortasse elogium quod nos bactenus judicavimus esse virgini matri proprium, ad.

plures transiit, ut dicantur & à partu virgines.

(17) Ars, &c.] This Man, who was become the Butt of many of the Wits and Satyrifts of those Times, for his violently engaging in the Persecution of the learned Leuchlin, is the samous Orthumus Gratius, or Hardouin de Graes, Doctor at Cologne, born indeed in the Diocese of Munster, but brought up at Deventer by an Uncle. The Book, which may have given Rabelais a Handle to ascribe to him this with so extraordinary a Title, is, in all Likelihood, the Fasciculus rerum expetendarum, &c. where Orthumus stiles himself bonarum Artium Professor. The waggish Rabelais wanted no more than that culus—expetendarum (which our Arts-Master had indeed better avoided) thence to take Occasion to make him the Author of Ars bonesse petandi; sin good Latin it should be pedendi.

(18) The Mustard-Pot] Mustard is here an Allusion to moultturde, multum tardare. A certain Preacher, who had laid a Wager he would begin his Sermon by crying three times Mustard (Mouturde) with a Pause between each of the two first, cried out the third Time, MOULT TARDE It pecheur à faire penisence. Much tardy

is the Sinner to repent.

(19) The Gamashes, &c.] 'Tis thought this alludes to the cruel. Porture of the Boot, used by the Jacobin Inquisitors upon the poor

Albigenses.

(20) Formicarium Artium.] John Nyder, a German Jacobinwho died in 1438, has written a Piece of Morality on Pifmires, intituled Formicarium. Rabelais on this Title conceived his Formicarium Artium, taken Notice of by Chancellor Bacon in his Advance-

ment of Learning, 1. 1, c. 6.

(21) De Brodiorum, &c.] This good Father, Sylvester de Priero (who by the Way wrote in Behalf of Indulgences in 1518 against
Euther who attacked them the Year before) in his Summa Sylvestrina,
handles the Questions of Fasting and Abstinence in as loose a Manner
as has fince been done by the Baunis, the Filiutius's, and the Escotars. Brodium, Broth, comes from the German Brodt, Bread, because Bread is a main Ingredient in good Broth.

(22) The Cuckold in Court. There were enow fuch in the lewd.

Reign of Francis L. especially after that gallant Prince had introduced.

Circles

(23) The Frail of the Scriveners.

The Marriage-packet.

The Crucible of Contemplation.

The Flimflams of the Law.

(24) The Goad of Wine. (25) The Spur of Cheefe.

(26) Decrotatorium scholarium.

(27) Tartaretus de Modo cacandi.

(28) The Bravades of Rome.

Circles of the fair Sex at Court. It was indeed that Reign which furnished Brantome with his Tales of the Dames galantes.

(23) The Frail of the Scriveners.] Formerly in France, as well as anciently at Rome and in Greece, the Notaries put their Papers in Frails, or Rush and Wicker Baskets.

(24) The Goad of Wine.] The Goad of divine Love, as the Translator of a Book of Devotion of St. Bonaventura intitles it, furnish'd Rabelais with this Idea, who knew no better Goad to his Wine than Bolonia Sausages, Gammons of Bacon, salted Eels, &c.

(25) The Spur of Cheese. Rabelais places the Goad of Wine and the Spur of Cheese next to one another, and both in the Library of St. Victor, because Wine makes a Man run to the Cheese, and the Cheese to the Wine; and 'tis highly probable, the Canons of that House very gladly travelled from one to the other.

(16) The Decrotatorium.] He banters the Regents and Scholars of Paris upon their being so slovenly and dirty, as if they had made a Vow never to clean themselves, se decreter. He puns upon their

studying the Decretals.

at Lyons in 1621.) His fole Merit was refining on the ridiculous Subtilties of John Scotus. Harry Stephens in his Apology for Herodotus, t. 39. puts this Sorbonifs among those mischievous Writers who had revived the detestable Eternal Gospel, which in former Days the Begging Monks opposed to the Vaudois and their Doctrine. This Tartaret had a long Dispute with another Quodlibetist of that House, touching the right pronouncing the Word mibi. Might it not be on Account of the Ordures and Blasphemies which issued to copiously from the Pen and Mouth of Tartaret, or on Account of the vicious Custom he perhaps had of speaking and writing chi for hi in mibi, that Rabelais ascribes a Book to him with so filthy a Title? They are neither of them impossible, but in my Opinion Rabelais therein principally considers him as a Disciple of that very John Scotus, who, on Account of the scandalous Subjects by him agitated, the Painter Holbein had before pleasantly represented as vomiting his Soul out of his Mouth, under the Figure of a Child Stulta cacantis Logicalia.

(28) The Bravades. The pompous Ceremonies of that Church, or perhaps Rabelais reflects on the Popes, who commonly are tame

enough to fuch as don't value their Threats.

(20 Bricot de differentiis Souparum.

(30) The Tail-piece Cushion, or Close-breech of Discipline.

(31) The cobbled Shoe of Humility. (32) The Trevet of good Thoughts. (33) The Kettle of Magnanimity.

The cavelling Intanglements of Confessors.

(34) The Curates Kap o'er the Knuckles.
(35) Reverendi patris fratis Lubini provincialis avardia, de coquendis lardonibus, libri tres.

(39) Pafquilli

(29) Bricot.] A Doctor of Paris, an enemy of Reuchlin's; his Name fignifies boil'd Pap in German: So Rabelais makes him the Author of a Book about Soups; with an Eye likewife to the Gluttony and fine Latin Stile of him and many of his Fraternity.

(30) The Tail-piece, &c.] In French Le Cullot de Discipline. At Metz the Boys after a severe Whipping 'noint their Posteriors with a Candle's End (which they call Culot:) So Rabelais here alludes to the Monks doing the like by Way of Lenitive, after they

have whipt themselves with their Discipline.

(31) The cobbled Shoe of Humility.] La Savate d'Humilité. This Title confidered as depending upon, and immediately following the other, may allude to the Sapatade, a fort of Punishment at Malta, inflicted on the Buttocks of such young Knights as have fail'd in their Duty on the Gallies. 'Tis done with the Sole of a Shoe, (Savate.)

(32) The Trevet, &c.] Rabelais may allude to Somebody, who, according to the reigning Custom of using whimsical Titles, had ridiculously given that Title to a Piece, teaching the Basis of good

Thoughts, or the Principle of devout Meditations.

(33) The Kettle.] The Author of the preceding Vol. may have been so of this, which is only a Continuation of the odd Ideas of the other.

(34) The Curates, &c.] Slight Penances imposed by some Cu-

rates, in Cases where others would be more rigid.

(35) Reverendi, &c.] Several Things here feem to me to be worth taking Notice of-First, Rabelais has a Fling at the Pride of the Monks, who at first being only called Fratres, Friars, Brothers, got to themselves, in Time, the Title of Reverend Fathers. Secondly, The Author introduces here a Frere Lubin, i. e. an arrant religious Bite, whom those of his Order have chosen their Provincial, though a mere Bavard, i. e. one without Merit or Learning. Then we see this Monk, brimful of himself, set about making Books, and takes for the Subject of his most serious Occupation a ridiculous Matter, under the Colour of its relating to an Adventure, which the Scoffers will have it that the Book of Conformities, &c. ascribes to his Patriarch St. Francis. The Scoffers, I say, for the Book does not say,

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(36) Pasquilli dollris marmorei, de capreolis cum chardoncta comedendis tempore Papali ab Ecclesia interdic-

(37) The Invention of the Holy Cross, personated by fix willie Clerks.

as they pretend, that one Day St. Francis happening to pick the Lard or Bacon out of some Meat, as it was roasting in the Friar's Kitchen, did the same Penance for it as if it had been a great Sin, but only that that Saint did Penance, si quando ratione insirmitatis carnes comediset vel coquinam conditam lardo, i. e. when being Sick or out of Order, he eat Fleth, or tasted any Victuals that had Bacon in it, which a little lower is called coquinam cum lardone, and which is elsewhere explained by cibaria condita cum lardo. See Les Conformites,

&c. Edit. 1510, fol. 38 and 187.

(36) Pasquilli, &c. A long Letter, which our Lady hard by Bazil wrote in 1524 to a Lutheran, concludes thus: Ex æde noftra lapidea, Calendis Augusti; Anno Filii mei passi 1524. Virgo lapidea mea manu subscripsi. Since therefore it was but wearing a human Shape, and one was qualified to turn Author, Rabelais thought he might here assign a Book to the Statue of Pasquin at Rome; and it being even in his Time a common Thing to fix on that Statue all Sorts of scaldalous Writings, Pasquin makes a Treatise how one may, on Days of Fasting and Abstinence, contrive to eat Kid à la Chardonnette, secundum usum Romæ, as H. Stephens says. This Chardonette was the cinaræ pappi (the Flower or Downe of the Artichoke) which the nice Eaters with scrupulous Conscience rather chose to make Use of than the Presure de Careme. I Suppose M. de C. by this may mean a Lenton Cheese made of Eggs, and the Spawn of Fishes, and curded with the Juice of that Thiftle, as I find it described by Cotgrave:] Be that as it will, this Note will help to explain what follows: La Bruiere Champier, l. 14. c. 7. of his de re cibaria, after he had spoke of what is properly called Prefure (Runnet or Rennet) fays, Coagulatur insuper lac succo ficulno. Quin & bodie cinaræ pappis & gingifere, atque Lucii piscis extis quibusdam novitio sane invento, & gulæ acceptissimo; quandoquidem per Ecclesiæ Romanæ decreta vesci caseo Christianis haud licebat verno jejunio, quo scilicet Coagulum quadrupedum recepisset. I therefore fancy that this Way taught by Pasquin, how to eat boldly at Rome itself a Kid of the Goats a la Chardonette, was indeed how to cat Flesh Meat and indulge in all good Cheer, so one does but fave Appearances.

(37) The Invention, &c.] Doubtless, in Rabelais's Time was publickly acted among other Pieces of Moralities, as they called them. The Invention (or Finding) of the Holy Cross; and it being probable it brought good Grift to the Actors Mill, Rabelais thence takes Occasion to speak of another Invention of the Cross, play'd by fix Perfonages, viz. Judge, Counsellor, Attorney, Clerks, Recorders, and Ushers of the Court, all whom he calls Clercs de Finesse, on Account of their warming their Clients out of their Money finely.

(38) The

(138) The Speciacles of Pilgrims bound for Rome.

(30) Majoris, de modo faciendi Poudinos (Puddings.)

(40) The Bag-pipe of the Prelates. (41) Beda de optimitate triparum.

(42) The Complaint of the Barrasters upon the Reformation of Comfits or Sweetmeats.

(43) The furr'd Cat of the Solicitors and Attornies.

(38) The Spectacles, &c.] The Spaniards wear fuch, and call them travelling-Spectacles. Those likewise, who go from France to Rome, wear them when they come near the Alps, to preserve their Eyes from the Injuries of the Snow and Cold. The Author hereby farther infinuates to the Pilgrims, that they will fland in Need of their Spectacles at Rome to fee the Relicks; for that they are shewn at such a Distance, that even with the Help of them, a Man can hardly say

what it is he fees.

(39) Majoris, &c.] John Major, a Scotsman, Doctor of Paris, known in the beginning of the 16th Century by several Moral, Philofophical, and Theological Pieces printed at Paris in different Years from 1509 to 1529. This Person who had regented (i. e. taught) in Montaigu College, was, in all likelihood, as much given to his Gut,. as many of his Colleagues; and therefore Rabelais brings him publickly teaching The Art to make Puddings, i. e. to stuff and cram the Wemb while their Skins would hold, or till their Bellies crack'd again.

(40) The Big-pipe, &c.] See this explained elsewhere.

(41) Beda.] Noel Beda, Doctor of Sorbonne, a violent Enemy to polite Learning, and to W. Budæus, who savoured it by his Interest in Francis I. Beda had a prodigious Paunch of his own, and was called gros Soupier, the great Sopper, or Brew-is-belly; one that is ever dipping his Bread in the Beef-pot, fays Cotgrave. Rabelais makes. him the Author of a Book of the Excellence of Tripes, as much as-

to fay, his whole Merit lay in his huge abdominous Belly.

(42) The Complaint, &c.] What Rabelais calls here the Reformation of Sweetmeats, is the Changing Comfits, and other Junkets the Lawyers used to have of their Clients, into Money, which was moderated at a lower Value (per Cause) than if they had been paid in Spices (as they called their former Fees and used to be paid in). Cotgrave at the Word Espices says: Spices or Spice; also the Fees that be taken by the (French) Judges and their Assistants, for Books perufed, Consultations had, and Sentence given in a Cause, from the ancient Manner of grateful Suitors, who having prevailed, were wont to prefent the Judges of the Reporters of their Causes with Comfits, or other Junkets; which Gratuity they afterwards turned into Money, and by Degrees, have fuffered it to become a Duty, and (as it is at this Day) the only, or best Revenues belonging to judicial Places.

(43) The furr'd Cat. Chafourrer (a Word which indeed founds like furr'd Cat) fignifies only to blot and blur Paper with scrawling. or writing, ill-favouredly. So here the Solicitors and Attornies are faid to have the Art of amasing Money by Chaffouring, or Paper-

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Of

(44) Of Peafe and Bacon cum Commento.

(45) The small Vales, or Drinking-Money of the Indulgences.

(46) Præclarissimi juris utriusque Doctoris Magistri Pilloti Raquedenari de bobelinandis glossæ Accursanæ baguenaudis repetitio Enucidiluculidissima.

(47) Strutagemata francharchierie de Baniolet.

(48) Fran-

(44) Pease and Bacon cum Commento.] La Bruière Champier, in the Title de Piso (of Pease) which is the 2d of l. 7. Namque lautissimas epulas subire videmus. Reges quoque ac Proceres gratissime mandant: præsertim cum suilla incocta. Pisa ex lardo vocant. By these Words we see that until the Time of Francis II. in whose Reign they were writ, plain Pease and Bacon, without any other seasoning, were accounted in France a Dish for a King; but long before this the Gentlemen of St. Victor turn'd up their Noses at this Dish, unless it had something more delicate than Bacon or Pork to compleatit; and therefore a certain ingenious Man, probably of this Foundation, after several Researches followed by Experiments, at length publish'd, as a worthy Comment on this Subject, a noble and large List of many Ingredients which might considerably meliorate the Pease and Bacon.

(45) The small Vales.] La profiterolle des Indulgences: What in Rabelais's Time they called profiterolle was a small Pellet, or Roll of Dough, baked in the Ashes, turunda subcinericia vel focacea, says Nicot after Budæus: and it is to this the Author makes Allusion here, calling profiterolle the Profit accruing (from Ash-wednesday) to the Curates and Monks by Means of Indulgences, which roll from one Church, where People have already gain'd them, to another, where

they again Gain them for a fresh Sum of Money.

(46) Præclarissimi.] Raquedenare is a Pinch-peny; bobelineur from subulinator is a Worker in old Leather, a Cobler; and baguenaudes Fooleries, paltry Trash, or empty Discourses; metaphorically taken from Baguenaudæ Bladder-nuts, St. Anthony's Nuts, wild Pistachios. Baguenaudæ, scu magnæ vesicæ benè turgidæ & repletæ vento, quæ cum puncto acus percussæ sunt, nibil aliud faciunt quam crepitum ad faciendum ridere pueros, says Antichopin, p. 24. Thus we see that here Rabelais makes game of Accursius's Gloss on the one Hand (as he continually does), and on the other rubs up certain pillaging Lawyers, who get Estates by transcribing Scraps of this Gloss right or wrong, as much as by any really useful Science.

(47) Stratagemata.] This Franck-archer was condemned to die for his Villainies, as Mezeray and Ambrose Paraus tell us. But the Body of Physicians, being informed that this Man was exceedingly troubled with the Stone, begg'd the King to let them make a Trial upon him, and see if they could not open his Rein or Loins, and draw the Stone out that Way. They did so, and the Archer lived many Years afterwards in perfect Health. Of the many Stories that went about concerning this Franch Rogue, and the Pranks he played, Rabelais sup-

poses

(48) Franctopinus or Churlbumpkinus de Re militari, cum Figuris Tevoti.

(49) De usu & utilitate escorchandi, i. e. slayandi eques equas, authore Magistro nostro de Quebecu. The

Sawciness of Country Stewards.

(50) M. N. Rostocostojambedanesse, de Mustarda post Prandium servienda, libri quatuordecim apostillati, per M. Vaurillonis.

poses a Volume, by the Help whereof the Author, who was this same Archer, lived happy in the other World, where he was seen

by Epistemon. Rab. I. 2. c. 30.

(48) Franctopinus] Rabelais, under the specious Title of Stratagems of the Frank-archer of Bagnolet, had just now a sling chiefly at the Robberies of the Frank-archers (train'd Bow-men in every Parish, to be ready at any Time at a Summons, and a Rate certain to march; for which they were frank, i. e. exempt from Taxes; a fort of Militia established by Charles VII. and supressed the very next Reign.) He now banters the Cowardice and Inexperience of the Franslaupins (Husbandmen Soldiers, as Cotgrave calls them) compared with the old Romans, whose excellent Discipline and Stratagems of War are still admired in the Works of Vegetius and Frontinus, and the Author's Satire falls here personally on the Frank-taupin Tevot, whose clownish Name (being a Diminutive of Stephen) seems to me to be a nick-name expressive of a Braggadochio, dessin'd rather to be knock'd o'th Head with Stones on the Povement of a Town, than to be killed in an Army in the Field of Battle.

(49) De usu William de Quercu, a Doctor of Paris, who has printed something on St. Gregory. Rabelais, who thought this Doctor neither more learned, nor less barbarous than a great many others of that Robe, changes his Name into Quebecu, in order to make out of it an Allusion to equa equus, whereby to ascribe to this Flayer of

Latin a Volume de usu, &c. as above.

(50) M. N. Rostocostojambedanesse, Beza, c. 1. of his Ecclesiastical History, on the Year 1541, speaks of a certain Portuguese, Andrew Govea, Doctor of the Sorbonne, surnam'd, he says, Sinapivorus or Mustard-mawler. If it be not to him that Rabelais attributes this ridiculous Book, it may be he alludes to Angelus de Gambedellionibus or Lion-leg, Author of two Pieces mentioned in the Bibliotheque of Draudius. Instead of Lion-leg, the Author may have called him Jambe d'anesse, As's-leg, probably reproaching him, that like an Ass, which has neither Teeth nor Claws to defend itself, he had at least kick'd his Enemy, and that too by a Writing, which, not appearing 'till after his Enemy's Death came, too late like Mustard (after Dinner) post Prandium. As for Vaurillionis it means William a Cordelier, who has written on John Scotus and on the Master of the Sentences some Pieces, the Titles whereof you have in Draudius's Bibliotheque, and in pag. 47. Bibliothecæ Tellerianæ.

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(51) The Couillage or Ballock-Money of Proctors.

(52) Jabolenus de Cosmographij. Purgatorii.

(53) Quæstio subtilissima, utrum Chimæra in vacuo bombinans posset comedere secundas Intentiones; & fuit

(51) The Couillage In France they called by the Name of Conillage a certain Tribute paid before Luther by Priests for Licences to keep Wenches. The Bishops fold to the Curates and other Ecclesiasticks their Diocefans this Liberty, which indeed had before been granted them by the first Council of Toledo; (See the Decret. part 1. dift. 34. au Cenon 15. qui, &c.) Agrippa in his Vanity of the Sciences, Chapter de Lenonia, speaks of this Tribute as still subsisting in Germany in his Time. But let's hear H. Stephens in the only good (in this Respect) and not a spurious Edition of his Apology for Herodotus, Ch. 21, p. 280, published in 1566, in 527 Pages. Mais, dit il, oserois-je bien, &c. But may I take the Liberty, fays he, to Speak of that infamous Tribute which used to be exacted from Priests, for licensing them to keep Concubines? May I be fo bold as to call it by its Name, Couillage? Well, the Word is out, and I have faid it, that Posterity might not be disappointed. But with that Author's good Leave, Couillage is only grown scandalous from its resembling a Word (covillon, French for [crotum] from whence it is not derived. Couillage is formed from Couletage, Collectagium. Thus from Collibertus comes Couillant, a Name given to the Valets of the Cathedral Church of Angers. Collibertus, Colbertus, Colbart, Couillart, Couillaut. These are Menage's own Words in the 1st Edition of his Origines. But to proceed: It was the Proctors that laid this Tribute of Couillage, and the Tradition of Metz has preserved there the Memory of what pasfed in the 16th Century, between one of those Gentlemen and a poor Curate of the Diocese of Treves. He was called upon for a Crown, to which his Share of that Duty amounted to annually, and the good Man declined paying, because he said he kept no Woman. No matter for that, replied the Archbishop's Officer, you must pay your Dues; if you can do without a Girl, that is nothing to thy Master and mine; he has nothing to do with that. The Money he must have; and I too am to have a Part of the Sum thou owest. Such another Story is very pleafantly told in the Ch. de concubinariis cum Honestate, &c. of a small Volume de Fide Concubinarum, &c. printed in Germany in the Year 1565, and the Raillery used here by our Author, of the fordid Abuse observed therein, is founded on the constant Practice of this scandalous Commerce, always kept up by the Germans, and which indeed is the Subject of the 75th and 91st Articles of the Hundred Grievances published by the whole Empire in a Body against the Court of Rome, in the Time of the Emperor Maximilian I.

(52) Jabolenus, &c.] This is left out of some Editions of Rabelais.
(53) Quæstio. &c.] A satirical Stroke against the Council of Constance, begun in 1414, and in which, for near four Years that it lasted, the Author says, that for several Weeks they minded but one Thing, and that was a very Chimæra.

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debatuta per decem hebdomadas in Confilio Constantienfi.

(54) The Bridle champer of the Advocates.

(55) Barbouillamenta Scoti.

(56) The Rasping and hard Scraping of the Cardinals.

(57) De calcaribus removendis Pecades undecim, per M. Albericum de Rosata.

(58) Ejusdem de castrametandis criminibus, libri tres.

(54) The Bridle-champer. Mache-frain, Cotgrave fays, means a Lawyer, (fo call'd from his Mule, which by the Way is fomething odd' too) which, attending at the Door, while her Master's in Court, hath Leisure enough to champ on the Bridle. M. le D. C. fays, there was at Dijon one Philip Machefoin, Mayor of the Town in 1448, Counsellor and Keeper of the Duke of Burgundy's Jewels.

(55) Barbouillamenta.] The Works of John Scot, an English Franciscan Fryar, who lived in the Beginning of the 14th Century. He is commonly called the fubtil Doctor; but Rabelais here calls by the Name of Bedawbings the Works of that Monk, as well because that in the 17 Folio Volumes which they make, and which were reprinted at Paris in 1659, there is wherewithal to bedawb the Mind in Proportion to the Paper bedawb'd by Scotus himself, as because these fame Works fuggest to them that read them another Sort of bedawbing, which the Painter Holbein has very naturally represented in Erasmus's Praise of Folly, where this John Scotus is vomiting his Soul out at his Mouth, under the Figure of a Boy stulta cacantis Logicalia.

(56) The Rasping, &c.] So Sir T. U. translates Ratepenade, but M. D. C. fays it means a Bat or Rear mouse, Mus pennatus, otherwife Vespertilio, a Creature which begins not to fly abroad 'till the Evening, as the Cardinals, who are of a modern Institution, did not begin 'till very late to make a grand Figure in the Roman Hierar-

chy. See the Valefiana at the Word Cardinalat.

(57) De calcaribus.] The Book, which Albericus de Rosata wrote on the Decretals, is a Book which Rabelais judg'd to be of that Use to the Public, that he gives it here to the Tune of 110 Volumes, treating of the Art of not spurring the Horse one rides. Rabelais by making the Lawyer Rosata write a Treatise de Calcaribus (of Spurs) alludes to his Name Rofata, Rosette in French fignifying the Rowel of a Spur. Moreover as Rosata was a Native of Bergamo, in the Territory of Venice, I know not but this removendis (or keeping the Spurs clear of the Horse's Sides) may be a Banter upon the Unskilfulness of the Venetians as to Horsemanship. We all know how arch Poggius and other Writers are in their Stories of the Venetian Noblemen's Awkwardness in this Particular, and that they know neither how to spur or rein in a Horse as they should do, because they never mount any Thing but their Gondolas, &c.

(58) Ejusdem.] Perhaps Rosata in his Commentary on the Decretals was too rigid, in Relation to the placing certain Cases of Con-

fcience he might treat of.

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(59) The Entrance of Antony de Leyve into the Territories of Brafil, or of the Greeks.

(60) Marforii Bacalarii, cubantis Roma, de pelendis

Mascarendisque Cardinalium mulis.

(61) The faid Author's Apology against those who alledge, that the Pope's Mule doth eat but at his Hours.

(62) Prognosticatio quæ incipit, Silvii Triquebille, balata,

per M. N. Songecrusion.

(63) Boudarini Episcopi de emulgentiarum profectibus Æneades novem, cum Privilegio Papali ad triennium & Postea non.

(64) The

(59) The Entrance.] Rabelais derides Antonio Leyva's fatal Entry in 1536, into Provence, which is the Brafil of France, and particularly into the Territory of Marfeilles, an ancient Colony of the Greeks. That Spanish Captain was buried in his Camp before Marfeilles, where he died of Grief for undertaking the Siege of that

Town so unadvisedly. See Mezeray on the Year 1536.

(60) Marforii] This must be some Satise of the Time upon the Pegeantry of the Cardinal's Mules being differently deck'd out and harness'd according to the Solemnity of the Days on which they appear in Publick in their utmost Magnificence. Marforio's Statue, 'tis well known, lies along on the Ground in one of the Courts of the ancient Capitol. This is what's intended by cubantis Rome. Marforio is here termed a Batchelor, whereas Pasquin is stilled Doctor (in the Title of the Book Rabelais just now made him the Author of.) This is because Marforio's has not near so many Libels affixed to his Statue, as that of Pasquin has daily.

(16) The faid Author's Apology, &c.] What occasion'd this Sort of Proverb, that the Pope's Mule eats but at his Hours, is not the Obstinacy of those moody Creatures, but some understand by it, that if, because a Master may be immensely rich, he should be continually heaping Favours on those about him, he might cause him to be but ill served by them. Marforio here lends his Pen to some cove-

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(62) Prognosticatio, &c.] L. 1. c. 20. Note 5. M. le D. C. gives an Account of Magister noster Songecrusyon or Songecrusius, Author of this facetious Almanack. It is of a Gothic Impression, contains sour Leaves in 4to, is in French Rhime, and short Stanzas, sour Lines each. The Title is La Prenostication de Maitre Albert Songecreux Biscain. Somebody, M. D. C. tells us, had wrote above 200 Years ago at the Bottom of that Copy he saw, Proclamation mense Decembri 1527, Harry Stephens mentions this Almanack in his Apology for Herodotus. The Word Songecreux means, a dull melancholy saturnine Man; a sleepy, heavy headed Gull; a dreaming Visionary, always in a brown Study, or the Dumps.

(63) Boudarini — ENEADES novem, &c.] ÆNEADES, as the former Translator has it in large Letters in both Editions, as if Vol. II.

(64) The Shitabrenna of the Maids.

(65) The bald Arfe of the Widows.

(66) The Cowle or Capouch of the Monks. (67) The Brimborions of the Caleftine Fryars.

(68) The Passage-toll of Beggarliness.

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it meant Virgil's Eneids should be Enneades, a Greek Word for Nine. The Word emulgentiarum, which fignifies the Action of milking fuch Creatures as give Milk, is here put for indulgentiarum, which among the Bishops is another Way of milking their Flock. These indulgences, it is true, are absolutely infignificant, as Rabelais owns; but yet the Profits of them are so very confiderable, that he makes a Volume thereof confishing of fourscore and one Books, i. e. nine Enneades. As for the Author bringing in the Pope's Privilege for three Years only, that's as much as to fay, the Gain accruing from Indulgences is a Sort of Manna which rains only where, and how long, the Pope pleafes.

(64) The Shitabrenna. Le Chiabrena des Pucelles. Rabelais, 'tis thought, banters the Refistance young Women make to the first Embraces of a Man, as if it was all a Farce, a Vinegar-Face put on, affected Nicety, and shitten come Shittery, for that's the meaning of the Word Chiabrena: chier is to fbee; Bren is a Rouen Word for a

T-d. See more Book i. Ch. 10.

(65) The bald, &c. This may be taken in two Senfes; the decent one is an Allusion to the peak'd Hood of the Widows, compared to the Capuche of the Monks mentioned in the next Article: The former, generally of Cloth or Velvet, will in Time lose the Nap and grow bare, as the Buttocks of a Monkey, and fo too the latter by being often lifted up and let down.

(66) The Cowle, &c.] Coqueluche has likewife two Meanings; one is a Cowle, and the other is a Difease said by some to be the Hooping-Cough. So Rabelais derides the Monks Cowle and their nocturnal Devotions, which engendered Coughs and Catarrhs; and these Coughs and Catarrhs would no more quit them, than they quitted their Cowles.

(67) The Brimborions. Fond superstitious Devotions mumbled over to one's felf. Pregbiere Jenza Attentione, fays Oudin. Rabelais cenfures the extreme Indevotion that then reign'd among the Celestines.

(68) The Passage-toll of Beggarliness. Le Barraige de Manduof Beggarliness, as Sir T. U. translates it, but of Guttling or Gormondizing, from Manducare to chew; (Mendicité is indeed Beggarliness, from Mendicare to beg.) Barraige is so term'd of the Bar that ordinari y stands on the Way wherein is payable this Barraige, which is a Sort of Tythe or Contribution the begging Monks subfist on at the Expence of the Publick, in exacting their Share of whatever is confumed in the Place they happen to be in. Rabelais calls Manducite the State and Condition of the Mendicant Fryars, in Regard to the Statue called Manducus (de Manducare) the Idol of the Belly-devotees. To conclude the Allusion from fratres manducantes to fratres mendicantes is originally Louisa de Savoy's Mother to Francis I. It

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(69) The Teeth-chatter or Gum-didder of lubberly Lufks.

(70) The Paring-shovel of the Theologues.

(71) The Drenching-horn of the Masters of Arts.
(72) The Scullions of Olkam the uninitiated Clerk.

C 2 (73) The

is taken from a Manuscript Journal of that Princess, and reported in Pag. 151 of the Protestant Minister Drelincourt's Answer to the Landgrave Ernestus; but Le P. Minime, who communicated some Extracts of that Journal to Guichenon, did not think fit to surnish him with this Passage, nor some others.

(69). The Teeth-chatter, &c.] A Reflection on the Voraciousness and Nakedness of voluntary Beggars and other slothful Idless, that will rather starve with Cold and Hunger, than work to get Heat or Meat. To conclude; Claquedent, in an antient Moral (devout Play so call'd) intituled, The Crucifixion of Christ, is the Name of one of the Roman Soldiers that cast Lots on our Saviour's Garment.

(70) The Paring-shovel of the Theologues.] La Ratouere des Theologiens, which should be translated The Rat-trap of the Theologues (though the Word does signify a Paring-shovel likewise, but can never mean so here.) M. le D. C. puts the Question, whether by this Rat-trap the Author may not mean the Vow of Celibacy made by the Monks and Roman Clergy, without foreseeing the Consequences of such an Engagement? Or whether it may not be only an Allusion to a certain Rebus, which considers these Gentlemen-Shavelings as so many Rats which devour the World? If the Iniquity of Men were as easily seen in Categorical Judgment, as we can discern Flies in a Milk-pot, the World had not been so eaten up with Rats, says Lord Suck-fist, in the Beginning of the 12th Chapter.

Before I dismiss this Note, I must desire the Reader to help me to find the Rebus in it. M. D. C.'s Words are: Ne service pas simplement une Allusion à certain Rebus qui considere ces Messieurs les Tonsurez comme autant de Rats qui mangent le Monde? Q. Whether instead of Tonsurez (which I translate Shavelings) he should not have used Ras (which is good French for shaved as well as tonsurez? Now between the Words Rats and Ras, the Equivoque, or Double-entendre, or Pun, or Rebus, or what you will, is apparent enough; between Tonsurez and Rats it is not. But enough of this: Je m'en

rapporte au Lecteur : I leave it to the Reader.

(71) The Drenching-horn of the Masters of Arts.] L'Embouchoir des Maistres en Arts. L'Embouchoir, M. D. C. says means a Bootlast or Boot-tree, and compares the forming of a young Master of Arts, to a Bootmaker's forming a new Boot, by putting it on the Last, or Tree. To which I shall add, that as Rabelais has very frequently more than one Meaning in what he says; it may allude to the pouring Learning into a young Man's Noddle, as a Drenching-horn serves to convey a Draught into a Horse's Mouth, for Embouchoir means a Drenching-born too.

(72) The Scullions.] The Author feems here to rally fome young Scholars [Scullions, Marmitons in French] of the University of Paris,

(73) Magistri N. Fripsaucetis de grabellationibus Horarum canonicarum, Libri quadraginta.

(74) Cullebutatorium Confratriarum, incerto authore.

(75) The Rasher of Cormorants, or greedy Gluttons. (76) The Ramishness of the Spaniards, supercoquelican-

ticked by Fryar Inigo.

(77) The

who had no fooner put on the Pensioner's Cap, but without any farther Examination, boldly espoused the Sentiments of Ockham, Patriarch of the Nominalists, against the subtle John Scot, who was Patriarch of the Realists, so called in Opposition to the former.

(73) Magistri, N. &c.] This Garbling the Canonical Hours is nicely to fift into them, to examine them minutely, &c. Thus the forty Books which one of our Masters of the old Sorbonne had publish'd on the scrupulous Garbling the Canonical Hours, should seem to teach the Necessity of diving into all the Mysteries of them, which would have heen much to the Tooth of this Fryar Lick-dish, who would indeed say these Prayers over, out of Duty, while some other Ecclesiastical Guest might be Cully enough literally to practise all its sine Precepts out of Devotion. Politianus Canonicus Florentinus interrogatus, an legisset Horas Canonicas? dixit: semel perlegi istum Librum, Sunquam pejus collocavi Tempus.

(74) Cullebutatorium, &c.] This Book must be a new one, fince it treats of the Overthrow (culbut in Franch) of most of the religious Fraternities, which happened in several Countries, nobody

knows how, at that Time.

(75) The Rasher, &c.] I know not what Rasher means here: it is Cabourne in the Original, which, M. le D. C. says, is that Piece of Cloth made oval-wise, worn by the Capuchins during their Noviciate, and by it the Author means a Sort of Stupidity in the Novices of that Order; and 'tis from these Words that is derived the Italian Cappronagine, which 'Ant-Oudin has rendered by that of

Lourdanderie; i. c. Blockishness.

(76) The Ramishness This Title being in the Gothick Edition of Rabelais 1534, fix Years before the Institution of the Jesuits was approved, or so much as their Name known, nobody can say Rabelais had an Eye to their Society, though grafted on all the Sects of Monks, both ancient and modern; which is the Meaning of Super-coque-licantiqued. It is much more likely that Ignatius being in 1528 at Paris, where he practis'd, and caused to be practis'd the spiritual Exercises he had compos'd, Rabelais look'd on this Refinement made by a Spaniard in Matter of Piety, as a pleasant Method to cure the World at once of its Opinion that the Spaniards stunk no less, or were a Whit more Orthodox than the Hypocrites or Bigots of Bearne, descended, like them, from the Goths and Saracens, who had for many Ages lorded it in Spain: Which Rabelais has express'd in his Way by the burlesque Title of The Ramishness (or frowzy Smell) of the Spaniards supercoquelicantiqued (not supergivure gondigadad) by Frai Inigo (not Indigo, as Sir T. U. has it). Inigo is Ignatius. Indigo is I know not what. Rabelais, by this Article, must have been the first Man that

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(77) The Muttering of pitiful Wretches.

(78) Poltronismus Rerum Italicarum, Authore Magistro Burnegad.

(79) R. Lullius de Batisfolagiis Principium.

(80) Calibistratorium caffardiæ, Authore M. Jacobo Hocftraten, bereticometrâ.

(81) Codtickler de Magistro nostrandorum Magistro nostratorumque Beneventi, libri octo Galantissimi.

(82) The Grackarades of Bullists, Copists, Scriviners, C 3 Clerks,

that ever took Notice of this Order (Jesuits) Beza, in the 59th of his Epistles, hath strongly declaimed against the devout, but empty Speculations of the Spaniards, putting in the same Scale Ignatius de Loyola and Michael Servitus: Utrumque, says he, suis Vanissimis, inanissimis, Hispanissimis denique Contemplationibus addictum.

(77) The Muttering, &c.] He means the Hypocrify of whimpering Pretenders to Devotion, who while they are whining out their Prayers, think of nothing but the Porridge-Pot (Marmite fignifies a Porridge-Pot, as well as Marmiteux, a Whimperer: This is what I suppose M. D. C. would have said.

(78) Poltronismus] Stephen Brulefer (not Burnegad) a Franciscan Fryar, and a Doctor of Paris in Louis XI.'s Time published several Sermons, &c. He taught that neither the Pope, nor Councils, no, nor the Church itself in a Body, could establish any new Article of Faith: He also condemned the Meriting by Works. On this Account his Brother Doctors of Paris obliged him to sly for Protection to Deither, Archbishop of Ments. It is perhaps on Account of this Theologue's Zeal and Resolution, that Rabelais attributes to him the Boldness of daring thus publickly to expose the salfe Steps made till then, by so many Princes who had pusillanimously submitted to the Pope's Yoke. Though, upon second Thoughts, the Author (perhaps) only rallies the Catholick Powers of Europe for letting the Italians so easily seize, and engross the Papacy to themselves.

(79) Lullius] Rabelais calls by the Name of Batifolage, (i. e.) ridiculous Occupation, the eager Endeavours of several Princes to find out the Philosopher's Stone, after Raymond Lully's Time, who was reckon'd to have found it.

(80) Calibistratorium, &c.] I fancy this Title may be thus confirmed: The Papers, Writings, and Evidences of the Ecclesiastical Hypocrites, by Way of Brief or Instruction to James Hocstraten, who was to take the Measure and sound the Depth of a Herctick that was fallen into his Hands.

(81) Codtickler, &c.] Chaultcouillonis de Magistro Beuvetis, &c. (for there is no Sense in Beneventi nor Beuventis, as some Editions have it) the Tippling-house (Beuvetis) of our Masters the Doctors of Divinity of Paris, and elsewhere, and of such as aspire to become so, described by a Master-Rake, a grand Whore-master,

(82) The Crackarades] Petarrades. The kicking, winching, yerking

Clerks, Abbreviators, Notaries and Reporters, lately compiled by Regis.

(83) A perpetual Almanack for those that have the Gout and the Pox.

(84) Manera sweepandi fornacellos, per Mag. Eccium.

(85) The Shable or Cimetar of Merchants. (86) The Pleasures of the Monachal Life.

(87) The Hodge-podge of Hypocrites. (88) The History of the Hobgoblins.

yerking out behind, and farting Gun-shot of Bullists, &c. It means the Quirks, the Rogueries, the Qui-pro-quo's, the rascally, villainous Disappointments People must expect that have to do with the various Officers of the Court of Rome. For here Petarrades means neither more nor less than the Italian corregiata staffilata, which means fuch Sort of Tricks and Bites, in drawing up or engroffing a Writing, as was committed in the Agreement between the Landgrave of Hesse, and the Emperor Charles V. when the Letter (u) was slip'd in for an (n). Again, faire à quelqu'un la Petarade, is to make a Fool of me.

(83) A perpetual Almanack Res ipfa loquitur.

(84) Manera, &c.] Manera ramonandi fournelles per M. Eccium. Romoneur is French for a Chimney-Sweeper. Eccius, a German Divine, and one of Luther's Antagonists, is here ridiculed for having in the Stile of a Chimney-Sweeper written a Piece wherein he defend-

ed, against Luther, the Doctrine of Purgatory.

(85) The Shable, &c.] In the Original, Le Poulemart des Marchans, i. e. The Tradesman's Packthread; for in Dauphiny, and the Country of the Lyonnois, the Tradesmen and Shop-keeper's call, by the Name of Poulemart, the Packthread they use in tying up their fmall Wares in petty Parcels, which is far from the Signification Oudin affigns to this Word, namely a Scymetar or Hanger.

(86) The Pleafure, &c. Les Aifes de la Vie monachale. The Eafe,

Comforts, and Conveniencies of a lazy Abby-lubber's Life.

(87) The Hodge-podge of Hypocrites.] La galimaffrée des Bigots. The Olla podrida, or mingle-mangle of all the Superstitions practi-

fed by Bigots.

(88) The History of the Hobgoblins Below in l. 3. c. 23. Rabelais mentions a Story of (Farfadetz) Hobgoblins of Orleans, relating to the Provoft's Wife there, and Sleidan takes Notice of the same as a Piece of notorious Roguery of the Cordeliers of Orleans.

The Author generally calls all the Mendicants by the Name of Farfadetz, because he looks upon them as Man that would upon Occasion be guilty of the same Rogueries as the Franciscan Fryars, i.e. act their impious Farce of mimicking Sprights, Apparitions, and Hobgoblins, called in some Places farfadets, from fadus, which comes from fari.

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- (S9) The Ragamuffianism of the pensionary maimed Soldiers.
- (90) The gulling Fibs of Commissaries.

(91) The Litter of Treasurers.

(02 The Juglingatorium of Sophisters.

(93) Antipericatametanaparbeugedamphicribrationes Men-

(94) The Periwinkle of Ballad-makers.

(95) The Puh-forward; of the Alchymists.

C 4 (96) The

(89) The Ragamuffianism, &c.] La Bellistrandre des Millesoudiers. Mr. D. C. interprets it, the miserable pinching Life of those who have no Way to grow rich, but by an extreme Avarice: I rather think it may be construed, especially as Belistre signifies a sturdy Beggar, the sad Shifts old maimed Soldiers are put to; for, Millesoudiers means such Soldiers as have only mille sous (or 51. Sterling yearly Pension) to live upon, and no more.

yearly Pension) to live upon, and no more.

(90) The gulling, &c.] Les Hapelourdes des Officiaux. The fallacious exterior Figure made by Officials, Chancellors of Bishops

and others, ejusdem farinæ.

(91) The Litter, &c.) La Banduffe des Thresoriers. Litter is one Meaning of the Word Banduffe, but I remember to have read somewhere, that it likewise signifies a Gig, or Casting-top; and M. D. C. confirms it, for he says, As the Functions of the Treasurers of France [who are incredibly numerous, See Cotgrave] are neither frequent nor difficult to discharge, Rabelais assigns to these (most commonly unemployed) Officers a Top to whip, by Way of Amusement; much-what upon the same footing as in l. v. c. 38. he brings in the Generals of the Finances at Montpellier, who not knowing how to employ themselves one Day, when according to Custom they were assembled, fell to playing at Muss like hittle Children.

(92) The Juglingatorium, &c.] Badinatorium Sophistarum. By the Sophists, in the Rabelæsian Stile, generally is meant the Sorbonists. This Title is a Satyr on the School Divinity, which the Author look'd upon as a vain Study and mere Foolery, Child's Play,

Bamboozling, Amusement (Badinage.)

(93) Antipericatametanaparbeugedamphicribrationes Mendicantium, It is in some Editions Merdicantium, which inclines M. D. C. to think our Author designates the Physicians by the barbarous

Terms of their Profession.

(94) The Periwinkle, &c.] Le Limasson des Rimassurs. This should be English'd, according to D. C.'s Note, a Snail-like spitting, driveling, foaming or slavering (by which I suppose he means the frothy vain Babble of paultry Poets in their playing upon Words in their creeping, crawling, reptile Rhimes.)

(95) The Push-forward, &c.] Le Boutevent des Alchymistes. The buttar vento of the Italians, fignifies the Wind's beginning to blow. Thus we are to understand the first Effects of that Madness, which

(96) The Niddy Noddy of the Satchel-loaded Seekers, by Fryar Bindfaftatis.

(97) The Shackles of Religion.
(98) The Racket of Swaggerers.

(99) The Leaning-Stock of old Age.

(100) The Muzzle of Nobility. (101) The Ape's Pater-noster.

(102) The

puts the Gentlemen of the Bellows upon blowing the Coal. If you spell it Boutavant, Bouter fignifying Pouffer, may allude to the fallacious Hopes which push forward such as hunt for the Philosopher's

Stone, which they tell me is, after all, but a Brickbat.

(96) The Niddy Noddy, &c.] La Niequenocque des Questeurs cabateracé, par Frere Serratis. It seems to have an Eye to those little desormed hump-back'd Beggars, who niche or nestle in the Night in private Houses to do the Master's Work. As for Serratis, the Name of this Brother, or Fryar-Beggar, it comes from Serrer, to lock up fast, and characterizes the true Inclination of a begging Monk, to lock up whatever's given him. Lastly, as for cababeracée, it is an Adjective made up of Cabas and Bezace, and intimates to us that such Mumpers are used to put into their Wallet (Bezace) only Part of what they catch; but that a certain Basket, or Cabas, which lies hid within, serves to secrete for their dear Selves alone, many a good Sliver of what's bestowed on them.

(97) The Shackles, &c.] Les Entraves de Religion. The mona-flick Vows, which nolens volens attach Monks to the Injunctions of

Religion, and to the Rule they have embraced.

(98) The Racket of Swaggerers.] La Raquette des Brimbaleurs. The learned Translator, though never enough to be commended, take him all together, yet is mistaken in almost every one of the Books mentioned in this comical and satyrical Catalogue. Brimbaler is the same as agiter, secour: Brimbaler les Cloches, to ring, or set the Bells a ringing. La Raquette, as M. D. C. says, is the Grate (not unlike a Racket) which hinders the Monks from going to the Nuns with whom (could they but get to them) they would ring them another guess Sort of a Peal, and with different Bells from those in the Church Steeple. So those Words should be translated, The Grate of the Bell-ringers.

(99) The Leaning-stock of old Age. Nothing said to it, or of it.
(100) The Muzzle of Nobility. La Museliere de Noblesse. Museliere, no doubt signifies a Muzzle, and so it does two or three Things besides. But Belon in his Singularitez, &c. c. 35. will have it to mean the Mask or Vizard worn by young Ladies and Women of Quality. But here says Mr. D. C. La Museliere particularly points at the mussing, dreaming, lounging Life led by the French Gentry in

Rabelais's Time.

(101) The Ape's Pater-noster.] La Pate-nostre du Cinge, the old Way, I suppose, of spelling Singe, from Simia, an Ape in Latin.

(102) The Crickets and Hawks-Bells of Devotion.

(103) The Pot of the Ember-weeks.

(104) The Mortar of the politick Life. (105) The Flap of the Hermits.

(106) The Riding-hood of the Penitentiaries.

(107) The

The Hypocrify of Outfide Devotionalists; properly we call by the Name of the Ape's Pater-nofter, an Appearance of Sanctity, which

ends in some fignal Roguery.

(102) The Crickets and Hawks-Bells of Devotion. Les Grezillons de Devotion. Cotgrave's Dictionary, which, by the Way, I find to have been the Book chiefly consulted by Sir T. U. says Grefillon is a Cricket, but Boyer fays no fuch Thing. Hear what M. D. C. fays: Rabelais here alludes to the Custom of some surperstitious people, when they fay their Pater-nosters, to twist and twine the Beads about their Thumbs, just as the Executioner does the Grezillons or small Whip-cord, which he ties about the Thumbs of fuch as fuffer the ordinary Rack.

(103) The Pot of the Ember-weeks. La Marmite des Quatretemps. A Pun upon the Substantive Marmite, which fignifies a Seething-pot, and the Adjective Marmiteux, whimpering, whining. So it means the piteous, whimpering Countenance, put on by Hypocrites, who would perfuade People that they have rigorously kept the Fast of the

four Ember-weeks.

(104) The Mortar of the Politick Life.] Le Mortier de Vie Politi-The Capuche (or Cowl, that Part of a Friar's Habit which covers his Head.) This Capuche, like the ancient Caps of Prefidents, called Mortiers, covers the Eyes of those who would be reckoned as dead (morts) to the World, i. e. politically dead, as the Phrase is.

(105) The Flap of the Hermits. Le Mouschet des Hermites. Mouschet, M. D. C. fays, comes from Monachetus a Monkling, (as Mr. Dryden calls a young God, a Godling.) Hermits are, by their Habit, a diminutive Sort of Monks; and at Metz, Mouchet is an Appellative for a little Bird, they in other Places call a Sparrow (Moineau) because of its Colour and Coat. It keeps altogether about Walnut-trees : Cotgrave fays, Moineau fignifies also a Novice ;

a young or little Monk.

(106) The Riding-hood of the Penitentiaries.] La Barbute des Penitenciers. The Meaning of Barbute, Boyer's Dictionary declares not, any more than that of above fix hundred other Words in these five Volumes. Cotgrave fays it is a Riding-bood, as above; a Montero or close Hood, wherewith Travellers preserve their Faces and Heads from Frost-biting and Weather-beating in Winter. M. D.C. who I perceive was well acquainted with Cotgrave's Dictionary (though not one English Gentleman in a hundred, ev'n of those that are fond of the French Tongue, know any Thing of its real Worth) M. D. C. I fay, concurs with Cotgrave in his Description of the Barbute, and adds that this Habit, made in Fashion of a Domino, under which a Priest may with Impunity, and at Ease laugh at all that is said to (107) The Triarac of the knocking Fryars.

(108) Blockheadodus de Vita & honestate Bragadociorum.

(109) Lyrippii Sorbonici moralisationes, per. M. Lupoldum.

(110) The Carrier-horfe Bells of Travellers.

him in Confession, suits rarely well with your Penitentiaries (generally a Parcel of Sly-boots) who thus prepared themselves to hear, in a very cold Church, the Confessions of a Multitude of People.

(107) The Trictrac of the knocking Fryars. Le Trictrac des Freres. fraparts., Trictrac, a Game at Tabes with Dice, call'd fo for no other Reason, I suppose, but on Account of the Sound and Noise made by the continual Motion of the Dice, and so may allude to the buffling Firring Life of the Mendicants. But 'tis more likely, that by the Trictrac of the knocking Fryars, Rabelais denotes the Trantran (the Knack, we call it) of the Claustral Life which the Masters underfland incomparably better than the Novices. Frapart (from fraper, to strike) fignifies in French, a good Strokesman; a rare Woman's Man; a notable Hair-beater (batre la Laine, in French;) to leacher it well.

(108) Blockbeadodus de Vità & honestate Bragadochiorum.] It is in the Original, Lourdaudus de Vita & bonestate Bragadorum. For-. merly in France, a Man was called a Bragard that was flantingly. dress'd, from the Word Bragues, thort and close Linen-Breechesworn next to the Thighs, as Drawers or Under-flops are worn now. by some. The Fashion of these antient Bragues being laid aside together with the Brayettes (Codpieces) as indecent, because both oneand t'other did too vifibly mark out the Place and Shape of the Parts that ought to be nameless, a Man must be very unmannerly and rude to continue to justify the Use of them; and for that Reason Rabelais: here brings in a Lourdand (i. e. a gross unlick'd Cub, a clownish unpolish'd Jobbernole, for so Lourdaud means) launching out in Praise of those Bragues, and undertaking to revile the Use of them.

(109) Lyrippii Sorbonici moralifationes, per M. Lupeldum.] Rabelais ascribes to a German Doctor, one Lupold or Leopold, a Treatise explaining all the Mysteries of Learning and Piety contained in the Shape, and throughout all the Parts of the antient doctorial Hood, or Sorbonick Liripipion, so called from the Flemish Lierepype, as if one should fay, a Sort of Bagpipe descending from the Head, and hanging down on the Shoulders. See Vossius de vitiis Sermonis p. 238. and in the Appendix p. 807. The Authors of the Camb. Dictionary. call it Liripoop. See there, under the Words Liripipium, Cleropeplum, & Epomis, what is faid of it by Skinner, Becman, Somner,

and others.

(110) The Carrier-horse Bells of Travellers. Les Brimblettes des Voyageurs. It means the Bawbles, Gew-gaws, Toys, which fome of the travelling Sort of Gentry load themselves with, Brimblette, M. D. C. thinks, is deriv'd from the Italian Bimba, which fignifies a little Miss's Doll.

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(111) The Biblings of the tippling Bishops.

(112) Tarabalationes Doctorum Coloniensium adversus

(113) The Cymbals of Ladies ..

(1.14) The Dungers' Martingale.

(111) The Bibbings of the tippling Bishops. Les Potingues des Evesques potatifs. Potingues: Cotgrave does indeed interpret tippling Exploits. But to M. D. C. the Word potingues seems here to have as twofold Sense, as well as potatifs, a Nick-name alluding to portatif, an Appellation formerly of a Bishop in partibus, or titular Bishop of a Diocese, the Revenue whereof was enjoyed by another. In this Sense, it may come from poting which Cotgrave tells us, signifies broken Pieces of Metal, or of old Vessels mingled one with another, not capable of being gilt, and with which Rabelais may have meant the Bulls of such Prelates, who are always poor, were sealed. As for the other Signification, it is composed of pot and ting, which is the Sound made by Drinking-glasses, when, in carousing, People knock them against each other; and so Rabelais may have had a Design to reproach the potative Bishops of his Time, who were most of theme Sorbonists, with their dissolute drunken Way of living, altogethers unbecoming Men of their Function.

(112) Tarabalationes, &c.] The Hurly-burly, Noise and Uproarraised against Reuchlin by the Theologues of Cologne. All this Rout-was owing to the Avarice of one Pfefferkorn, a converted Jew, about the Hebrew Books, all which, except the Bible, that wicked Man-would have taken away from the Jews, to whom he afterwards-would have fold them again at a very dear Rate. This being vigorously opposed, (in 1510) by the learned and equitable Reuchlin, he brought upon his Back all the Theologues of Cologne, who removed the Matter to Rome, and had him sent thither, where after an Altercation of ten whole Years, the Affair was at last decided, to the utter Consusting of those People who had plagued him so long.

(113) The Cymbals of Ladies The irregular, wanton Life of

fome Ladies of Quality.

(114) The Dungers' Martingale.] Before, in 1. 1. c. 20. 'tis faid,, all was done as they did appoint, only Gargantua, doubting that they could not quickly find out Breeches fit for his wearing (Janotus's) because he knew not what Fashion would best become the said Orator, whether the Martingale Fashion, wherein is a Sponge-bole with a Draw-bridge for the Fundament, in Order to Dung the more easily; or the Fashion of the Mariners, &c. This Sort of Breeches which was still in Use in Rabelais's Time, took its name from the Martegaux, the People of Martegue in Provence, who were the first Inventors of it, and the Author assigns them to such Gutlers and soul Feeders as the Pedant Janotus, because these same Martingale Breeches having, behind, an Opening covered with a Piece of square Cloth, which moved up or down like a Draw-bridge, perfectly well suited those great Eaters, who oftentimes can't untrus other Breeches fast enough.

- (115) Whirling-friskorum Chasemarkerorum, per Fratrem Crackwoodloguetis.
- (116) The clouted Patches of a stout Heart.
- (117) The Mummery of the Robin-good-fellows.

(FI5) Whirling-friskorum, &c.] Virevoustorium naquetorum per E. Pedebilletis. The veering, whirling, frisking Tricks of the Capuabins and Cordeliers, reduced into an Art by an arrant Foot-trotter of their Order. Naquetur is to dance Attendance, or follow great Men's Levees, as the Capuabins go from Door to Door mumping, and using a thousand (Vire-voutes) Shifts to pick up whatever comes in their Way, to cram the Gut. The Passepartout of the Jesuits, printed in 1607, p. 33, speaks of the Capuabins as a Sort of People,

Desquels la Troupe vagabonde, Ne s'attache point en ce Monde A quelque certain Ratelier: Et, marmiteuse ne s'arreste Qu'aux Vire-voustes de sa queste, Faisant son Dos son Grenier.

Who in this World a vagrant Pack,
Confine themselves to no one Rack,
But make a Garner of their Back.
In Tricks of Mumping they abound,
Ferret about from Ground to Ground,
Still VEERING, VAULTING, whirling round.

(116) The clouted, &c.] The old patch'd Shoe of a merry Heart.

Les Bobelins de franc Courage. An Encomium on Coblers who fing at their Work.

(1.17) The Mummery of the Robin-good-fellows.] La Mommerie des Rabatz & Lutins. What we call Hobgoblins, or Raw-bead and Bloody-bones, is called Rabatz in the Provinces of Anjou, Poitou, Saintonge and Normandy. So Rabaster fignifies to make a thundering Noise as Spirits do. Now hear what it is to thunderize it as Spirits that haunt a House are used to do: The Franciscan Fryars of Amboise, says Menage, had formerly a Custom, towards the End of Lent, to dispose a great Quantity of small Flint-stones upon several Boards over the Wooden Cieling of their Church; and on Ash-Wednesday, as soon as the Deacon had pronounced, in singing our Saviour's Passion, the Words at which every one uses to fall on their Faces, some of the Novices, who are ordered beforehand to hold themselves ready for that Purpose over the Cieling, turned these Boards over, one after another; so that the Stones, falling thus on all Sides of the Cieling, made a prodigious Rumbling, and this was called le Rabast des Cordeliers. This is the Custom which Rabelais calls Mummery. See Men. Dict. Etym. at the Word Rabater.

(118) Gerson de anseribilitate Papæ ab Ecclesia.

(119) The Catalogue of nominated and graduated Perfons.

(120) Jo.

(118) Gerson de auferibilitate Papæ ab Ecclesia.] The learned John Gerson, a Celestin Monk, Doctor of Sorbonne, and Chancellor of the Univerfity of Paris, had been deputed in 1414 to the Council of Constance. There, having taken Notice of the Obstinacy of the two Anti-Popes, Gregory and Benedict, in maintaining themselves in the Papacy against John XXII or XXIII. under Colour that this last was upon the Point of being degraded, he took Occasion to publish a Treatise with this Title : De auferibilitate Papæ ab Ecclesia. In Order to know what the Author's Drift was, whether to maintain this Point, viz. That the Church may, or can subfift without a Pope, or only to prove that for the good of the Church, and to put a Stop to the Schism which had divided it for 40 Years, the Council at that Time lawfully affembled, had a Right to depose a Pope canonically elected; in order I fay, to know this, you must yourfelf read Gerson's Book. Mean while, 'twill not be amiss to let you know that Paquier is one of those, who will have it that Gerson wrote his Book only to prove the latter Point and no other; but take this along, that he who calls Rabelais a Lucianist, under the Name of a certain Author, who, in his Time dared to judge otherwise of the learned Gerson, did not know that this very Opinion, which he denies Gerson to have held, having been even in Gerson's own Timemaintained in the Face of the Sorbonne, by Master John de Gingencourt, did pass, and was followed by an Edict, by Virtue whereof France, for three years together, made a Shift without any Pope at all, nor did she begin again to own any Pope before Alexander V. See Froisfart, Vol. IV. c. 52, 61 and 67. Monstrelet Vol. I. c. 30, 43 and 52, and Innocent Gentillet's Pref. to Pt. 2d. of his Anti-Ma-

(119) The Catalogue, &c.] La Ramasse des Nommez & Graduez. Ramasse does by no Means signify a Catalogue, but a Wheel-barrow. Hear M. D. C. It is not enough that an University shall have nominated one of its Members to any Benefice which appertained to the Graduates, even by the Pragmatick Sanction, and afterwards by the Concordat; neither was it sufficient for the Graduates to ask the Benefice of him who had the collating it. [See Duaren. de Sacri Eul. ministeriis, l. 5, c. 13.] No, the most difficult Part of all was still to come, and that was for the Nominee to come at his Bulls, which before the Establishing of Bankers by the Court of Rome in certain Cities, the party was forced to travel to Rome for, in proprid Persona; and it not being possible to do this, without being conveyed down the sleep and slippery Places in Piedmont (now I use Cotgrave's Words) in a Ramasse sa Kind of bigh Sledor Wheel-barrow of Graduates. To confirm this, Nicot, the same who published a Dictionary, and was likewise an Ambassador (from France) to the Court of Postation

(120) Jo. Dytebrodij de terribilitate excommunicationis libellos acephalos.

(121) Ingeniositas invocandi Diabolos & Diabolas, per M. Guingolphum.

(122) The Gallimaufry of the perpetually begging Fryars.

(123) The Morris-dance of the Hereticks.

(124) The

Portugal from whence, during his Residence, he sent into France the first Tobacco that was ever seen there, from him called Nicotiana (herba) This same Nicot, I say, tells us, that People being obliged to gather themselves up (se ramasser) upon Ramcaux, or Branches of Trees, in descending the Alps, thence comes Rabelais's Ramasse

des nommez & graduez.

(120) Jo. Detebrodij, &c.] Rabelais calls by the Name of libellus acepbalos, i. e. a little Pampblet without a Title; a Treatife of Papal Excommunications and their terrible Confequences; And he attributes this Book to a German, because that Nation, which in former Times hath felt the dreadful Effects of more than one Emperor being excommunicated, had, in his Time, almost wholly separated themselves from the Communion of the Pope, who for that Reason had cut them off from the Roman Church, of which he is the Head.

(121) Ingeniositas, &c.] The Legend of St. Gengoulf says, this Man had so brawling a Wise, that he, conceiving it to be properly the Business of Heaven to deliver him from the continual Clamours of this Woman, begg'd of the Almighty that for the Time to come every injurious (Billingsgate) Word she should offer at uttering, might be so many Farts issuing out of her Mouth. I don't remember whether his Prayer was heard or no; perhaps not; and so this Disappointment might put him upon trying another Method, that of imploring the Aid of the infernal Powers. The Name of Gengoulf shews the Man to be a German, and in all Times the Germans have wrote upon the Subject of the Black Art. Naudeus mentions a German, one Gingolphus, whose Philosophical Works were almost the only ones that had the Vogue in France before the Restoration of polite Learning.

(122) The Gallimaufry, &c.] In the Original, it is Le Hoschephot des Perpetuons. The Word Perpetuons Cotgrave does indeed interpret the perpetually begging Fryars, as Sir T. U. has it. M. de
Chat's Interpretation likewise seems to restrain this to begging Fryars,
but I should think the Word Perpetuons may be extended to all (Popist) Ecclesiasticks, Secular or Regular, who perpetuate themselves,
or are perpetuated like other Communities who never die: Gens
externa, in qua nemo nascitur, says Pliny (1. 5. c. 17.) of certain Hermits dwelling in the Desarts of Palestine. Suppose we English'de

Perpetuons by Church-perpetuitants.

(123) The Morris-dance of the Hereticks.] La Morisque des Heretiques. The Morris (rectius Moorist) Dance of the Hereticks means neither 13

(124) The Whinings of Cajetan.

(125) Muddisnout Do Horis cherubici de Origine roughfootedarum & wryneckedorum Ritibus, libri septem.

(126) Sixty-nine fat Breviaries (or Breviars)

(127) The:

neither more nor less than the Punishment of the Halter which, in Rabelais's Time was particularly appropriated to the Lutherans, who, after two or three Jerks, were let fall into a Fire kindled at the Foot of the Gibbet. This is properly the Moorish Dance the Author hints at. The Moors intermingle their Sports and Dances with Grimaces, and dangerous Jumpings, called also Morisques, when introduced into the French Dances and Publick Shows; and it is with a View to this likewise, that Rabelais here introduces Morisque a Dance, which he ascribes to the pretended Hereticks of his Time, because they had the Hue of Moors, and made hideous Grimaces and horrible Distortions as well as convulsive Twitchings, as they were hanging and burning according to the Custom of those Days.

(124) The Whinings, &c.] Les Henilles de Gaitan. Which means, according to Sir T. U. the Whinings; according to Cotgrave (under the Word Anilles) Crutches for impotent Persons; but according to D. Chat, old Wives Tales (Anilia, from Anus) or else still according to D. C. it may mean Guenilles, Rags, and taterdemalion Fragments; in either of which two last Senses Rabelais may have intended the Opuscula (small Pieces) published by Friar Thomas de Vio; afterwards Cardinal Caiton, (for Gaieta and Caieta is Cajeta) printed all together in 1511, and by him dedicated to Niebolas Cardinal of.

Pielane

(125) Muddisnout, &c.] Moillegroin Doctoris cherubici de Origino patepelutarum, & torticollorum Ritibus, Lib. feptem. They were wont to call cherubical and illuminated certain ancient scholastick Doctors, of whose Sanctity and great Understanding the People had so high an Opinion, that they look'd upon them as fo many Angels and Cherubims. Now Cherubims being painted with red fiery Faces, People used. to call, by Way of Derihon, cherubical and illuminated Doctors certain notable Good-fellows among the old Sorbonifts, who ow'd the carbuncular Richness of their Phiz to their continual Drinking. It is under Colour of these two different Kinds of Illuminations and Burnishings that our Author rubs up a certain cherubical Doctor whom: he calls (not Muddy-fnout but) Wet-fnout, (Mouille-groin) the better to express this Doctor's frequent lifting his Hand to his Head, or wetting his Wind-pipe as we fay. The Hary-pawd (Pates-peliies or Papelus as Fontain calls them) are the Cordeliers, on Account of the Facob-like Hypocrify they are charg'd with, and the (Torticollis) Wry-neck'd are the fame Cordeliers, for that, in Order to imitate the Agonies of our Saviour upon the Crofs, they hang their Heads down on one Shoulder, as if they were just giving up the Ghost through excessive Fastings and Macerations (Mortifications.)

(126) Sixty-nine fat Breviaries.] Soixante & neuf Breviaires de haulte Gresse. Rabelais laughs at St. Victor's Library, for having in it

(127) The Night-Mare of the five Orders of Beggars. (128) The Skinnery of the new Start-ups, extracted out of the fallow Butt, incornififibulated upon in the Summa Angelica.

(129) The

almost as many Breviaries (Mass Books, Service Books) worn out, rubb'd and thumb'd, as any other Sort of Books altogether. That there were so many old Breviaries is no Wonder, if we consider it is the Library of a large and ancient religious Community; and as to their being so very greafy (de baulte Gresse) the Library being sounded 4 or 500 Years ago, it is impossible, among such a Multitude of Service-books belonging to the House, but there must be some very greafy and fat, since they were used every Day in the Abbey and Church.

(127) The Night-Mare, &c.] Le Godemarre des cinq Ordres des Mendiens. Godemarre sometimes means the buge, gulchy, Tun-belly'dness of the same Mendicant Monks of all Orders, who do Curios simufure, and Bacchanalia vivere; in this Case, Godemarre is quasi goque mare (changing, as in the Word Godelureau the (g) into (d,) now gogue, fays Cotgrave is a Sheep's Paunch, and mare comes from: major. Thus, Feneste. 1. 4, c. 13. Il ya un Godemard Espagnol, qui se fait porter à la Procession dans une Chaire percée & va conchiant tout les Mysteres de ces Fumets. There is a big-belly'd Spaniard carry'd at the Procession, sitting on a Close-stool, and bewraying the whole Mystery with his Fumets, i.e. Dung and Excrements: Again; I bave feen Spaniards in a Wheel-barrow-like Coach, airing their Tub of Guts (Godemarre) &c. The Word Godemarre fignifies likewife that Period of Time, viz. the beginning of Night, when the Monks chaunt the Anthem Gaude Maria Virgo; and fometimes Godemarre fignifies the same as la Cochemare, the Night-Mare, a Disease of the Spleen; and Oppression of the Stomach by Vapours in one's Sleep; call'd Pesadilla by the Spaniards, from pesar, to be ponderous; and by the Italians, Incubo from in and cubare. Wherefore, fince Godemarre and Cochemare are oftentimes fynonymous, and that in this Chapter Rabelais is continually levelling his Shot at the Monks, especially the Mendicants, and that in Chap. 6 of the Pantagruelian Prognostication, Cochemare manifestly comes from Calcare Mares, to tread the Males; it is highly probable, that in the Title above, he taxes the five Orders of Mendicants with Boy-loving, Pæderafty, preposterous Venery, Molly-ism.

(128) The Skinnery, &c.] La Palleterie des Tirelupins, extraicté de la Botte fauve incornifstibulée en la Somme angelique. This Title only treats of the Manner how to skin your Hereticks (pellis fignifying the Skin of a Beass flay'd off, whence your Word pelt) to skin them, I say, before they are dead, and make them (chanter) squeak ('fess as our cant Word is) and this according as it is thought in the Summa of Thomas Aquinas (who, I think, should be called the diabolical, not angelical Doctor;) according likewise as it was practised upon the said Hereticks by covering their Legs, (before they burned them,

(129) The Raver in Cases of Conscience.

(130) The fat Belly of the Prefidents.

(131) The baffling Flowter of the Abbots.

(132) Sutoris adversus eum qui vocaverat eum Fripponatorem, & quod Fripponatores non sunt damnati ab Ecclesia.

(133) Cacato-

only by Way of Torture) with a Sort of Buskin or Boot of Parchment, which being brought close to a Fire, shrivels up, and this, being drawn upon the Leg as tight as possible, must cause an inexpressible Pain. We read in Chap. 24 of the Apology for Herodotus, that a White Friar, one John de Rome, who stil'd himself Inquisitor of the Hereticks of Provence, was wont, on examining any Person suspected of Herefy, to put on him or her the Boots, and he himself would fill them with boiling Grease, which was a sure Means to make the Sufferer leave his Skin and Hair in the Boot. He continued to exercise this Cruelty on the poor Vaudois or Turlupins (see this Word explained elsewhere) of Gabrieres and Merindol, till the Year 1344, when the Fear of being so tortur'd, as was the King's Design they should be, they sought an Asylum in Avignon. See Bez. Eccl. Hist. in 1544.

(129) The Raver, &c.] Le Ravasseur des Cas de Conscience. Such as have read the voluminous Works of Sanches, and other Casuists, need not be told how idly these Authors were forced to talk; how they were forced to dream and dream again (revasser) to be able to coin all those frivolous, dangerous, and scandalous Questions, which

those Books are full of.

(130) The fat Belly of the Presidents.] La Bedondaine des Presidents. From Bedon and Bedondon (Onomatopeias signifying a Drum) are derived Bedaine and Bedondaine to signify the Belly (that Part of it, says Cotgrave, which is between the Navel and the Privities) the Paunch, because of its Resemblance to a Drum. Thus the Bedondaine of Presidents is the replete, out-strutting Belly of those Gentlemen, either with Regard to the double Portion they have in the Macaroons, (Junkets, see more of this essewhere) or because they, not arriving to their Employment, but by a Gradation through other Offices of Judicature, are supposed to have doubly fatten'd themselves by their Trade.

(131) The baifling, &c.] Le Vietdazouer des Abbez. Whether Vietdazouer comes from Viso di Asino, Face of an Asi (Asi's Countenance) or whether here, as is most probable, Rabelais gives this Word another Original (Mentula Asini,) We may in either Case see he held the Abbots in his Time in no better Esteem than Verville, since him, has done a certain Bishop whom he dares not name, but whom he calls grand Viedaze, an old Scoundrel metaphorically,

though literally an Ass's Touch-tripe.

(132) Sutoris, Adversus eum qui, &c.] This is plainly meant of Peter Sutor, a Carthusian, who, to an Apology wherein he was mal-treated by Erasmus, opposed a Counter-Apology. Beside two

(133) Cacatorium Medicorum.

(134) The Chimney-sweeper of Astrology.

(135) The Bumsquibcracker of Apothecaries. (137) The Kiss-breech of Chirurgery. (138) Justinianus De White-leperotis Tollendis.

(139) Anti-

Books which he wrote of the Way of living of the Carthufians, he had, before that, composed a Treatise De Tralatione Bibliæ, & novarum reprobatione interpretationum, which no doubt, having brought upon him some severe Reslections, on the Part of Erasmus, the Author in the Volume afcrib'd to him by Rabelais, repels them by shewing that in that Work of his he only follow'd and defended the Principles of the Roman Church. As for Sutor's maintaining, in the fame Work, That the Church did not condemn Knaves and Sharpers, it is a cutting Stroke Rabelais gives those who say the Church has Power to dispense with the Observation of the moral Law.

(133) Cacatorium Medicorum. In Chap. 5. of this Book Rabelais fays of Physicians, they smell of Clysters like so many old Devils. Here we have him again expressing his Raillery in much the same

Manner against those of his own Profession.

(134) The Chimney-sweeper, &c.] Le Rammonneur d'Astrologie. The Astrologers are generally, with their Telescopes, sometimes up, fometimes down, now high, now low, in their Observatories, as the Chimney-sweepers are with their long Poles in the Chimnies.

(135) Campi, &c.] Campi Clysteriorum per § C. This per § C. means per Symphorianum Champerium, or, as he was pleased some-times to call himself, Campegium. This Symphorian Champier, of whose Writings we have divers and fundry forry Books, has intitled two or three of them, Campi. In allufion to his Name. Of his Number is Campi Clysteriorum, taken Notice of by Gesner in Leaf 606 of his Bibliotheque printed at Zurich 1545.

(136) The Bumsquiberacker, of Apothecaries. Le Tirepet Apo-ticaires. Their Squirt or Syringe: The Original means (not their Tooth-drawing Instrument, but) their Fart-drawing one: The

Clyster-pipe.

(137) The Kifs-breech of Chirurgery. Le Baisecul de Chirurgie. M. D. C. explains this by L'Attouchement du Derriere: The feeling or touching of the Posteriors; for, in French, they say of two Beams

that touch, they kifs each other.

(138) Justinianus de White-leperotis Tollendis.] Justinianus de Cagotis Tollendis, in 1. 3. c. 8. This firr'd up the valiant Justinian, 1. 4. de Cagotis Tollendis, to collocate his Summum Bonum in Braquibus & Braguetis. This is thought to allude to the Title De Caducis Tollendis, a Law of Justinian's; but I rather take it to be an Allusion to a Law of the same Emperor, De Validis Mendicantibus (of sturdy Beggars) among whom Rabelais would have it understood that Justinian comprised the Medicant Monks. This at least is Agrippa's Senti(139) Antidotarium Anima.

(140) Merlinus Coccaius De Patria Diabolorum.

Of which Library some Books are already printed, and the rest are now in the Press, in this noble City of Tubinge.

ment in his Vanity of the Sciences, Chap De Mendicitate, which is the 65th.

(139) Antidotarium Animæ. 7 Blank.

(140) Merlinus, &c.] Theophilus Folengio, who under the Name of Merlinus Coccaius has written Verses in the Macaronick Stile, [Mock-Verses made up of broken Latin, &c. and a confused Huddle of many pleasant Things like Macaroons] was a Benedictine Monk, a Native of Mantua, and died very old in 1554, but never published any Book intitled De Patria Diabolorum. It is true, Merlin Coccaie, in the Epistle which, under the Name of Magistre Aquarius Lodola he addresses ad illustrem Dominum Passarinum, says he had composed five Books De Stancijs Diabolorum, or, as he explains himself afterwards Quinque Libros de Inferno; but we must take this along with us, he declares some Lines after, that he had joined them to the preceding, which treated of Baldus's Exploits, where he gives to understand that having first made twenty Macaronicks, which, as appears by the Epistolium Colericum, had been publish'd without his Privity, he had fince augmented them with five more, intitled De Stancijs Diabolorum, because though the Description of Hell properly begins not till the 23d Book, yet it is certain, that that Description is prepared at the 20th, where Beldus forms a Resolution to vifit the Devil's Country. In the 21st he looks for the Way this ther, and finds it; in the 22d he purfues it; and at length, in the 23d he arrives on the Spot. Some reckon five Books of Merlin Coccaie de Patria Diabolorum; others, Menage for one, reckon but three: They are both in the right, though in different Respects, as we have shewn. To conclude; as for Rabelais's saying, as he does above, that Part of the Books of this Catalogue are now actually in the Press at Tubingue, it must be understood of the most fatirical of them, which could not be printed any where but in a staunch Protestant University.

CHAP. VIII.

How Pantagruel, being at Paris, received Letters from bis Father Gargantua, and the Copy of them.

PANTAGRUEL studied very hard, as you may well conceive, and profited accordingly; for he had an excellent Understanding and notable Wit, together with a Capacity in Point of Memory, equal to the Measure of twelve Oil-bugets, or Butts of Olives. And as he was there abiding one Day, he received a Letter from his father in Manner as followeth:

" My dear Son,

' Amongst the Gifts, Graces, and Prerogatives, with which the Sovereign Psalmator, God Almighty, bath endowed and adorned human Nature from the Be-· ginning, that feems to me most fingular and excellent, by which we may in a mortal Estate attain to a Kind of Immortality, and in the Course of this transitory Life, perpetuate our Name and Seed, which is done by a Pogeny issued from us in the lawful Bonds of Matrimony; whereby, That, in some Measure, is restored unto us, which was taken from us by the 4 Sin of our first Parents; to whom it was faid, that because they had not obeyed the Commandment of " God, their Creator, they should die, and by Death, 4 should be brought to nought, that so stately Frame and Psalmature, wherein the Man at first had been created. But by this Means of feminal Propagation, there continueth in the Children what was lost in the Parents, and in the Grand-children that which perished in their Fathers, and fo successively until the Day of the last Judgment, when Jesus Christ shall have rendered up to God the Father, his Kingdom, in a · peaceable Condition, out of all Danger and Contamination of Sin: for then shall cease all Generations and Corruptions, and the Elements leave off their continual Transmutations; seeing the so-much-defired Peace shall be attained unto and enjoyed, and that all · Things

Things shall be brought to their End and Period. And therefore not without just and reasonable Cause do I ' give Thanks to God, my Saviour and Preserver, for that he hath enabled me to fee my bald old Age reflourished in thy Youth: for when at his good Pleasure who rules and governs all Things, my Soul shall leave this mortal Habitation. I shall not account myself wholly to die, but to pass from one Place unto another: considering that in and by that, I continue in my visible ' Image living in the World, visiting and conversing with People of Honour, and other my good Friends, as I was wont to do. Which Conversation of mine, although it was not without Sin (because we are all of us Trespassers, and therefore do continually (1) beseech his Divine Majesty to blot our Trangressions out of his Memory) yet was it by the Help and Grace of God, without all Manner of Reproach before Men. Wherefore if those Qualities of the Mind but shine ' in thee, wherewith I am endowed, as in thee remaineth the perfect Image of my Body, thou wilt be ' esteemed by all Men, to be the perfect Guardian and 'Treasure of the Immortality of our Name: but if otherwise, I shall truly take but finall Pleasure to see it. confidering that the leffer Part of me, which is the Body, would abide in thee! and the best, to wit, that ' which is the Soul, and by which our Name continues bleffed amongst Men, would be degenerate and bastar-This I do not speak out of any Distrust that-'I have of thy Virtue, which I have heretofore already ' tried; but to encourage thee yet more earnesly to ' proceed from good to better. And that which I now write unto thee, is not fo much that thou should'ft live ' in this virtuous Course, as that thou should'it rejoice in fo living, and, having lived, chear up thyfelf with ' the like Resolution in Time to come. To the Prosecution and Accomplishment of which Enterprize and ' generous Undertaking, thou may'ft eafily remember ' how that I have spared nothing, but have so helped thee, as if I had had no other Treasure in this World, but to see thee once in my Life compleatly well bred and accomplished, as well in Virtue, Honesty, and

⁽¹⁾ He means the Lord's Prayer.

Valour, as in all liberal Knowledge and Civility: and fo to leave thee after my Death, as a Mirror repre-

fenting the Person of me thy Father; and if not so

excellent, and fuch indeed as I do wish thee, yet such

in Defire.

But although my deceased Father, of happy Memory, Grangousier, had bent his best Endeavours to * make me Profit in all Perfection and political Know-* ledge, and that my Labour and Study was fully correspondent to, yea, went beyond his Desire; neverthee less, as thou may'st well understand, the Time then was not fo proper and fit for learning as it is at prefent, neither had I plenty of fuch good Masters as thou hast had: for that Time was darksome, obscured with Clouds of Ignorance, and favouring a little of the Infelicity and Calamity of the Goths, who had, wherever they fet Footing, destroyed all good Literature, which in my Age hath by the Divine Goodness been restored unto its former Light and Dignity, and that with fuch Amendment and Increase of Know-· ledge, that now hardly should I be admitted unto the first Form of the little Grammar School-boys: I fay, 4 I, who in my youthful Days was (and that justly) reputed the most learned of that Age. Which I do onot speak in Vain-boasting, although I might lawfully do it in writing unto thee, by the Authority of Marcus Tullius, in his Book of Old Age, and the Sentence of Plutarch, in the Book, intituled, How a Man may praise himself without Envy: but 'to give thee an emulous Encouragement to strive yet

farther.

Now is it that the Minds of Men are qualified with all Manner of Discipline, and the old Sciences revived, which for many Ages were extinct: Now it is, that the learned Languages are to their prissine Purity restored, viz. Greek, (without which a Man may be ashamed to account himself a Scholar,) Hebrew, Arabick, Chaldean, and Latin. Printing likewise is now in Use, so elegant, and so correct, that better cannot be imagined, although it was found out in my time but by Divine Inspiration; as by a Diabolical Suggestion, on the other Side, was the Invention of Ordnance. All

the World is full of knowing Men, of most learned School-masters, and vast Libraries: and it appears to me as a Truth, that neither in Plato's Time, nor Cicero's, nor Papinian's there was ever fuch Conveniency for studying, as we see at this Day there is. Nor must any adventure henceforward to come in Publick, or represent himself in Company, that hath not been pretty well polished in the Shop of Minerva. I see Robbers, Hangmen, Free-booters, Tapsters, Offlers, and fuch like of the very Rubbish of the People, more learned now, than the Doctors and Preachers were in my Time.

What shall I say? The very Women and Children have aspired to this Praise and Celestial Manna of good Learning: Yet so it is, that, at the Age I am now of I have been constrained to learn the Greek Tongue. which I (2) contemned not like Cate, but had not the Leifure in my younger Years to attend the Study of it. ' And I take much Delight in the reading of Plutarch's ' Morals, the pleasant Dialogues of Plato, the Monuments of Paufanias, and the Antiquities of Athenaus, ' whilft I wait the Hour wherein God my Creator shall ' call me, and command me to depart from this Earth ' and transitory Pilgrimage. Wherefore (my Son) I ' admonish thee, to employ thy Youth to profit as well ' as thou canst, both in thy Studies and in Virtue. Thou art at Paris, where the laudable Examples of many brave Men may stir up thy Mind to gallant Actions; and hast likewise for thy Tutor the learned Epistemon, who by his lively and vocal Documents may instruct thee in the Arts and Sciences.

4 I intend, and will have it so, that thou learn the Languages perfectly. First of all, the Greek, as Quin-'tilian will have it. Secondly, the Latin; and then 4 the Hebrew, for the holy Scripture-fake. And then the Chaldee and Arabick likewise. And that thou frame thy Stile in Greek, in Imitation of Plato; and for the Latin, after Cicero. Let there be no History which thou shalt not have ready in thy Memory; and to help thee therein, the Books of Cosmography will

⁽²⁾ Contemn'd, &c.] See Plutarch in the Life of Cato the Cenfor.

be very conducible. Of the liberal Arts of Geometry, Arithmetick, and Music, I gave thee some Taste when

thou wert yet little, and not above five or fix Years old; proceed farther in them and learn the Remainder

if thou canft. As for Astronomy, study all the Rules thereof; let pass nevertheless the divining and judicial

· Aftrology, and the Art of Lullius, as being nothing

else but plain Cheat and Vanities. As for the " Civil Law, of that I would have thee to know the

· Texts by Heart, and then to confer them with Phi-

· losophy.

Now in matter of the Knowledge of the Works of Nature, I would have thee to study that exactly; 6 fo that there be no Sea, River, or Fountain, of which ' thou dost not know the Fishes; all the Fowls of the Air, all the feveral Kinds of Shrubs and Trees, whether in Forests or Orchards: All the Sorts of Herbs and Flowers that grow upon the Ground: all the various Metals that are hid within the Bowels of the ' Earth: together with all the Diversity of precious Stones, that are to be feen in the Orient and Southparts of the World; let nothing of all these be hidden from thee. Then fail not most carefully to peruse the Books of the Greek, Arabian, and Latin Physicians; not despising the Talmudists and Cabalists; and by frequent Anatomies get thee the perfect Knowledge of the Microcosm, which is Man. And at some Hours of the Day, apply thy Mind to the Study of the Holy Scriptures: first in Greek, the New Testament, with the Epistles of the Apostles; and then the Old Testa-" ment in Hebrew. In brief, let me see thee an Abyss and Bottomless-pit of Knowledge: for from henceforward, as thou growest great and becomest a Man, thou must part from this Tranquillity and Rest of · Study: thou must learn Chivalry, Warfare, and the · Exercises of the Field, the better thereby to defend ' my House and our Friends, and to succour and protect them at all their Needs against the Invasion and · Assaults of Evil-doers.

' Furthermore, I will that very shortly thou try how much thou hast profited, which thou canst not better do than by maintaining publickly Thefes and Conclu-· frons

fions in all Arts, against all Persons whatsoever, and by haunting the Company of learned Men, both at Paris and otherwhere. But because, as the wise Man Solomon faith, Wildom entereth not into a malicious Mind and that Science without Conscience is but the Ruin of the Soul, it behoveth thee to serve, to love, to ' fear God, and on him to cast all thy Thoughts and ' all thy Hope, and, by Faith formed in Charity, to " cleave unto him, fo that thou may'lt never be feparated from him by thy Sins. Suspect the Abuses of the World: fet not thy Heart upon Vanity; for this Life is transitory, but the Word of the Lord endureth for ever. Be ferviceable to all thy Neighbours, and love them as thyielf: reverence thy Praceptors; thun the Conversation of those whom thou desirest not to refemble, and receive not in vain the Graces which God hath bestowed upon thee. And when thou shalt fee that thou hast attained to all the Knowledge that is to be acquired in that Part, return unto me, that I may fee thee, and give thee my Bleffing before I die. ' My Son, the Peace and the Grace of our Lord be with thee. Amen.

From Utopia the 17th Day of the Month of March.

'Thy Father Garganina."

These Letters being received and read, Paniagruel plucked up his Heart, took a fresh Courage to him, and was inflamed with a Desire to prosit in his Studies more than ever: so that if you had seen him, how he took Pains, and how he advanced in Learning, you would have said that the Vivacity of his Spirit, amidst the Books, was like a great Fire amongst dry Wood, so active it was, vigorous, and indefatigable.

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CHAP. IX.

How Pantagruel found Panurge, whom he loved all his life-time,

ONE Day as Pantagruel was taking a Walk without the City, towards St. Anthony's Abbey, difcourfing and philosophacing with his own Servants and some other Scholars, he met with a young Man of a very comely Stature, and surpassing handsome in all the Lineaments of his Body, but in several Parts thereof most pitifully wounded; in such bad Equipage in matter of his Apparel, which was but Tatters and Rags, and every Way to far out of Order, that he seemed to have been sighting with Mastiss-dogs, from whose Fury he had made an Escape: or, to say better, he looked, in the Condition wherein he then was, like an Apple-gatherer

of the Country of Perche.

bus were the bush of the

As far off as Pantagruel faw him, he faid to those that stood by, do you see that Man there, who is coming hither upon the Road from Charantan-Bridge? By my Faith, he is only poor in Fortune; for I may affure you, that by his Phistognomy, it appeareth, that Nature hath extracted him from some rich and noble Race, and that too much Curiofity hath thrown him upon Adventures, which possibly have reduced him to this Indigence, Want, and Penury. Now as he was just among them, Pantagruel faid unto him, let me intreat you (Friend) to stop here a little, and answer me to that which I shall ask you, and I am confident you will not think your Time ill bestowed: for I have an extreme Defire (according to my Ability) to give you some Supply in this Distress wherein I see you are; because I do very much commiserate your Case, which truly moves me to great Pity: therefore (my Friend) tell me, Who you are? Whence you come? Whither you go? What you defire? And what your Name is? The Companion answered him in the German Tongue, thus:

Iunker, gott gel euch gluck undheil zuvor. Liebeder yunker, ich las euch wiffen das daihr mich von fragt, ist ein d

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arm und erbamlich ding, und wer viel darvon Zu fagen, welches euch verdrusse Zu horen und mir zu erzelen, wer, nviewol die Poeten und Oratorn, vortzeiten haben gesagt in ihren spruch en und sentenzen das die gedecktnus des ellendz und armuts vorlangst erlitten ist ein grosse lust. My Friend (said Pantagruel) I have no skill in that Gibeberish of yours; therefore, if you would have us to understand you, speak to us in some other Language: then did the Drole answer him thus:

(1) Albarildim gotfano dechmin brin alabo dordio falbroth ringuam olbaras. Nin porthzadikin almucatin milko prin alelmin en thoth dalheben ensouim: kuthim al dum alkatim nim broth decboth porth min michais im endoth pruch dalmaisulum hol moth danfrihim lupaldas im voldemoth. Nin hur diavosth mnarbotim dalgousch pulfrapin duch im scoth pruch galeth dal chinon, min foulchrich al conin butathen doth dal prim. Do you understand none of this, faid Pantagruel to the Company? I believe (faid Epistemon) that this is the Language of the Antipodes, and fuch a hard one, that the Devil himself knows not what to make of it. Then, faid Pantagruel, Goffip, I know not if the Walls do comprehend the Meaning of your Words; but none of us here doth for much as understand one Syllable of them: Then faid my Blade again,

(2) Signor mio, voi vedete per essempio che la cornemusa non suona mai, se non ha il ventre pieno; così io parimente non vi saprei contare le mie fortune, se prima il
tribulato ventre non ha la solita resectione. Alquale à
adviso che le mani e li denti abbiano perso il loro ordine
naturale e del tutto annichilati. To which Epistemon answered as much of the one as of the other, and nothing
of either. Then said Panurge,

'(3) My Lord, if the Generosity of your Mind be suitable to your Body, you would naturally have pity of me. For Nature made us equal: But Fortune has exalted some, and other some has depressed. Neverthe-

⁽¹⁾ Arabick.

⁽²⁾ Italian.
(3) Sir T. U. has mended Rabelais's English; but if the Reader would know how he wrote it himself, it was as follows, as Mr. D. C. reports it: Lord, if thou be so virtuous of Intelligence, as you be na-

D 2 surall

vertheless, though Virtue is despised, and worthy Men depressed; yet till the End, none can be pronounced happy. Yet less do I understand of this, said Panta-

gruel: Then faid Panurge;

(4) Jona andie gaussa goussy etan beharda er remedio beharde de versela ysser landa. Anhat es otoy y es nausu ey nessassi gourray propposian ordine den. Non yessena bayte facheria egabe gen herassy badea sadassu noura assa; Aran hondavan gaulde cydassu nydassuna. Estou oussy ecvinau soury hin er darstura eguy harm: Genicoa plasar wadu. Are you there (taid Eudemon) Genicoa? To this (taid Carpalim) (5) St. Trinian's Rammer unstich your Bum, for I had almost understood it. Then answered Panurge;

Prugfrest frinst sorgdmand strochdi dyhds pag breleland ravot chanygni pomaraiere rusht pkalldracg devinier pres Nays; Couille Kalmuch monach drupp del meupplist rincquo drind dodelp up drent loch mine strincq jald de vins ders cordelis bur jocst strampenards.* Do you speak Christian (said Epistemon) or the Gypsey Language? Nay, it is (6) Lantern Language, said another. Then said

Panurge,

(7) Heere, ik en spreck anders gheen taele dan kersten taele; my dunkt nogtans, al en seg ik u niet een Wordt, mynen noot werklaert genoegh wat ik begeere; geest my uyt bermhertigheyt yets waar van ik gewoet magh syn. To which answered Pantagruel, as much of that. Then said Panurge.

turally releaved to the Body, you should have Pity of me; for Nature bath made us equal, but Fortune bath some exalted and others deprived; nevertheless is Virtue often deprived, and the virtuous Men-

despijed; for before the last End none is good.

(4) Jona, &c.] Biscayan. We have already had a Couple of Words in this Dialect, in ch. 5. of lib. 1. but in all likelihood Panurge, who here is Rabelais himself, had not well learned this Language till after 1524. for, before that, viz. in Dolet's Edition, there's none of this Speech.

(5) St. Trinian.] The Scotch Apostle Ninias or Ninianus to whom, according to Hector Boethius, 1. 7. of his History of Scotland are ascribed many Miracles, which will make his name vene-

rable for ever throughout Great-Britain.

* Stzampenards Bas-breton.

(6) Lantern Language.] Language of Catholicks, fince it mentions Monks, particularly the Cordeliers.

(7) Low-Dutch.

(8) Sennor, de tanto hablar yo soy cansado, porque supplico à vuestra excellencia que mire a los precettos E-vangelicos, para que ellos muevan vuestra excellencia a lo que es de consciencia, y si ellos no bastaren para mover vuesa excellencia a piedad, supplico que mire a la piedad natural, laqual yo creo que le movera, como es de razon, y con esso, no digo mas. Truly (my Friend) I doubt not but you can speak divers Languages; but tell us that which you would have us to do for you in some Tongue, which you conceive we may understand. Then said the Co npanion;

(9) Myn herr, eendog ieg met ingen tunge talede, lygefom boern, oeg us kellig creatuer: mine cleedebon och mit
legions magerhed udviser alligewel klarlig huad ting mig
best behos gioris, som er sandelig mad ock dricke: Huorfor forbarme dig ofwermig, oc besal at gisve mig noget,
af huilket jeg kand styre min giocendis mage ligervits som
mand Cerbero en suppe forsetter. Saa skalt du leswe længe
oc lyksalig. I think really (said Eusthenes) that the Goths
spoke thus of old: and that, it it pleased God, we
should all of us speak so with our Tails. Then again said
Ranurge;

Adon, fealom lechai im ischar harob hal hebdeca bimeheroh thithen li kikar lehem: chanchat ub laah al Adonai
cho nen ral. To which answered Epistemon, at this Time
have I understood him very well; for it is the Hebrew
Tongue most rhetorically pronounced. Then again said
the merry Fellow:

Despota tinyn panagathe, diati si mi ouk artodotis. Horas gar limo analiscomenon eme athlion, ke en to metaxi me ouk eleis oudamos, zetis de par emou ha ou chre. Ke homos philologi pantes homologousi tote logous te ke remata peritta hyparchin opote pragma asto pasi delon esti. Entha gar anankei monon logi isin, hina pragmata (hon peri amphisbetoumen) me prosphoros epiphinete. What (said Carpalim, Pantagruel's Footman) it is Greek, I have understood him: and how? hast thou dwelt any while in Greece? Then said the Drole again;

(8) Spanish.

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⁽⁹⁾ This is Danish. Every one knows that in ancient Times the Goths penetrated as far as Sweden and Denmark. It is this that Epistemon's Pleasantry afterwards is grounded upon.

Agenou dont oussys weus desdaignez algarou: nou den faron zamist vous mariston ulbrou sousquez voubrol tam bredaguez maupreton den goulhoust, daguez daguez non croupys sost bardonnossist nougrou: agou paston tol nalprissys hourtou los echatonous, prou dehouguys, brol pany gou den bascrou noudous caguons goustren goul oustarouppassou? Methinks I understand him (said Pantagruel;) tor either it is the Language of my Country of (10) Utopia, or sounds very like it. And as he was about to have

begun fome Argument, the Companion faid;

Jam toties vos per sacra, perque deos deasque omnes obtestatus sum, ut si qua vos pietas permovet, egestatem meam solaremini, nec hilum proficio clamans & ejulans : finite quaso, finite, viri impii, quo me fata vocant a. bire: nec ultrà vanis vestris interpellationibus obtundatis, memoras veteris illius adagii, quo venter famelicus auriculis carere dicitur. Well my Friend (faid Pantagruel) but cannot you speak French? (11) That I can do (Sir) very well, (faid the Companion) God be thanked: it is my natural Language and Mother-tongue; for I was born and bred in my younger Years in the Garden of France, to wit, Touraine. Then (faid Pantagruel,) tell us what is your Name, and from whence you are come; for by my Faith, I have already stamped in my Mind fuch a deep Impression of Love towards you, that, if you will condescend unto my Will, you shall not depart out of my Company, and you and I shall make up another Couple of Friends, fuch as Eneas and Achates were. Sir (said the Companion) my true and proper Christian Name is Panurge; and I am just come out of Turky, to which Country I was carried away Prifoner at that Time, (12) when they went to Metelin with a Mif-

(11) That I can, &c.] Si fais tres-bien Seignor, &c. Now they

go on in French to the End of the Chapter.

⁽¹⁰⁾ This is the Language of my Country of Utopia.] Upon this footing, if we may aquiesce in what is advanced by the Author of the Preface of the English Rabelais, this must be downright Gascon; nay, pure Bearnois Language.

⁽¹²⁾ When they went to Metelin with a Mischief.] It means when we (the French) went to Metelin. In 1502, in vertue of a Jubilee kept that Year, by the Bull whereof a Groisade was ordered against the Turks, whose naval Army had, a little before, appear'd

a Mischief: And willingly would I relate unto you my Fortunes which are more wonderful (13) than those of Ulyffes were; but feeing that it pleafeth you to retain me with you, I most heartily accept of the Offer, protesting never to leave you, should you go to all the Devils in Hell. We shall therefore have more Leisure at another Time, and a fitter Opportunity wherein to report them; for at this present I am in a very urgent Necesfity to feed, my Teeth are sharp, my Belly empty, my Throat dry, and my Stomach fierce and craving: All is ready, if you will but fet me to work: It will be as good as a Balfam for fore Eyes, to fee me gulch and raven it; for God's Sake give Order for it. Then Pantagruel commanded that they should carry him Home, and provide him good Store of Victuals; which being done, he ate very well that Evening, and (Capon-like) went early to Bed, then slept until Dinner-time the next Day; so that he made but three Steps and one Leap from the Bed to the Board.

CHAP. X.

How Pantagruel equitably decided a Cause which was wonderfully intricate and obscure: whereby he was reputed to have a most admirable Judgiment.

Pantagruel, very well remembering his Father's Letter and Admonitions, would one Day make Trial of his Knowledge. Thereupon in all the Carrefours (Cross-ways) Streets and Corners of the City, he set up

off of Venice, the French laid Siege to Metelin; but being betrayed, 'tis faid, by the Venetians, who gave the Turks Passage, these last obliged them to raise the Siege, after they had deseated the French and taken thirty-two of 'em Prisoners, of which Number Panurge here alledges himself to be one. See Monstrelet's Chronicle, Ann. 1502.

alledges himself to be one. See Monstrelet's Chronicle, Ann. 1502.

(13) Than those of Ulysses. This mentioning of Ulysses is a very suitable Answer to Pantagruel, who had taken from Homer the Comparison of their suture Friendship, with that of Eneas and Achates.

(1) Conclusions, to the Number of Nine Thousand seven Hundred fixty and four, in all Manner of Learning, touching in them the hardest Doubts that are in any Science. And first of all, in the (2) Fodder-street he held Dispute against all the Regents, Professors of Arts, and Orators, and did fo gallantly, that he overthrew them, and fet them all upon their Tails. He went afterwards to the Sorbonne, where he maintained Arguments against all the Theologians, for the Space of fix Weeks, from four o'Clock in the Morning until fix in the Evening, except an Interval of two Hours to refresh themselves, and take their Repast. And at this were present the greatest Part of the Lords of the Court, the Masters of Requests, Presidents, Counsellors, those of the Accompts, Secretaries, Advocates and others: as also the Sheriffs of the faid Town, with the Physicians and Professors of the Canon-law. Amongst which it is to be remarked, that the greatest Part were resty and head-strong, and in their Opinions obstinate; but he took such Course with them, that for all their Ergoes and Fallacies, he put their Backs to the Wall, gravelled them in the deepest Questions, and made it visably appear to the World, that compared to him, they were but Monkies, and a Knot of muffled Calves. Whereupon every Body began

(1) Conclusions to the Number of Nine Thousand, &c.] John Picut, de la Miranda, had set up the like to the Tune of Nine Hundred; but it is not those Rabelais animadverts upon in this Place; but rather a certain Book intitled: One Thousand, One Hundred, Fourscore and Four Questions upon all Subjects, with Solutions to the said Questions, according to the Sage Sydrach. Printed in 8vo at Paris. By Galliot du Pré, in the Beginning of the XVIth Century. See Draudius Bibliotheque. 1. 2. p. 172.

bliotheque, l. 2. p. 172.

(2) The Fodder-street.] Mention is made of the Fodder-street, and the Fodder-schools (Schools in the Fodder-street) in ch. 17 of this Book, and elsewhere. It is still called Rue du Fouarre, from Foderum Forage: and it is highly probable Menage's Opinion is right as to the Reaton of this Street's being call'd the Fodder or Straw-street. He assigns it to Straw being us'd to be fold there for the Use of the Philosophy-Schools which were in that Street, and the Physick-Schools just by: on which Straw the Scholars us'd to sit in the Poet Dante's Time, when public Acts were held. Ramus in his Preface for the Reformation of the University of Paris, taking Notice of the Expences of the Physick-Schools: pro tapetis & stramine Quadlibetaries triginta Salidi. In Cardinali pro tapetis & stramine triginta Solidi.

Knowledge through all Degrees of Persons in both Sexes, even to the very Laundresses, Brokers, Roassmeat-sellers, Penknise-makers, and others; who, when he past along in the Street, would say, This is he, in which he took delight, as Demosthenes the Prince of Greek Orators did, when a mumping old Hag, pointing at him with

her Fingers, faid, (3) This is the Man.

Now at this same very Time there was a Suit in Law depending in Court between two great Lords, of which one was called my Lord Kiffebreech, Plaintiff, of one Side; and the other my Lord (4) Suckfift, Defendant, of the other, whose Controversy was so high and difficult in Law, that the Court of Parliament could make nothing of it. And therefore, by the Commandment of the King, there were affembled four of the greatest and most learned of all the Parliaments of France, together with the great Council, and all the principal Regents of the Univerfities, not only of France, but of England also and Italy, fuch as Jason, Philippus-Decius, Petrus de Petronibus, and a Rabble of other old Rabanifts. Who being thus met together, after they had thereupon confulted for the Space of fix and forty Weeks. finding that they could not fasten their Teeth in it, nor with fuch clearness understand the Case, as that they might in any Manner of Way be able to right it, or take up the Difference betwixt the two aforesaid Parties, it did so grievously vex them, that they most villainoully conshit themselves for Shame. In this great Extremity, one amongst them, named (5) Du Douhait,

(4) Suck-fist.] Hume-vesne. Cotgrave says it signifies, One that lays his Nose on his next Fellow's Bum. In which Case, it should be, Suck-fixale not Suck-fist. Vesner, is to sizzle, according to Rabelais

in other Places.

(5) Du Douhait.] Briand Vollée, Lord of Douet sear Saintes, Counsellor of the Parliament of Bourdeaux,

⁽³⁾ This is the Man.] At pulchrum oft digito monstrari, & dicier, Hic oft. Perf. Sat. 1. I know not whence Rablais fetches what he says; for, in Diogenes the Cynick's Life, written by Diogenes Laertius, it appears indeed that Diogenes did one Day point at that Orator, wish his Finger, to shew him some Strangers who expressed a great Desire to see him; but it was only in mockery of him, and it is no where said, that Demosthenes was pleased with this Curiosity of the Strangers.

the learned of all, and more expert and prudent than any of the rest, whilst one Day they were thus at their Wits End, all-to-be-dunced and philograpolized in their Brains, said unto them: We have been here (my Masters,) a good long Space without doing any Thing else, than triste away both Time and Money, and can find neither Brim nor Bottom in this Matter: for the more we study about it, the less we understand therein, which is a great Shame and Disgrace to us, and a heavy Burthen to our Consciences; yea such, that in my Opinion we should not rid ourselves of it without Dishonour, unless we take some other Course; for we do nothing but dote in our Consultations.

See therefore what I have thought upon: You have heard much talking of that worthy Personage named Master Pantagruel, who hath been found to be learned above the Capacity of this present Age, by the Proofs he gave in those great Disputations, which he held publickly against all Men. My Opinion is, that we send for him, to confer with him about this Business; for never any Man will compass the Bringing of it to

an End, if he do it not.

Hereunto all the Counsellors and Doctors willingly agreed, and according to that their Refult, having instantly fent for him, they intreated him to be pleased to canvals the Process and fift it thoroughly; that after a deep Search and narrow Examination of all the Points thereof, he might forthwith make the Report unto them, fuch as he shall think good in true and legal Knowledge. To this Effect they delivered into his Hands the Bags wherein were the Writs and Pancarts concerning that Suit, which for Bulk and Weight were almost enough to lade four great stoned Asses. But Pantagruel faid unto them, Are the two Lords, between whom this Debate and Process is, yet living? It was answered him, yes: To what a Devil then (faid he) ferve fo many paultry Heaps and Bundles of Papers and Copies which you give me? Is it not better to hear their Controversy from their own Mouths, whilst they are Face to Face before us, than to read these vile Fopperies,

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which are nothing but Chicaneries, Deceits, (6) diabolical Cozenages of Cepola, pernicious Sleights, and Subversions of Equity? For I am sure, that you, and all those through whose Hands this Process hath past, have by your Devices added what you could to it pro & contra; in such Sort, that, although their Difference perhaps was clear and eafy enough to determine at first, you have perplexed and puzzeled the Caufe, by the fri volous, fottish, unreasonable, and foolish Reasons and Opinions of Accursius, Baldus, Bartolus, de Castro, de Imola, Hippolytus, Panormitanus, Bertachin, Alexander, Curtius, and those other old Mastiffs, who never understood the least Law of the Pandeels, they being but meer Blockheads and great Tithe calves, ignorant of all that which was needful for the Understanding of the Laws. For (as it is most certain) they had not the Knowledge either of the Greek or Latin Tongue, but only of the Gothick and Ba-barian. The Laws nevertheless were first taken from the Greeks, according to the Testimony of Ulpian. (7) L. poster. de origine Juris, which we likewife may perceive, by that all the Laws are full of Greek Words and Sentences. And then we find that they are reduced into a Latin Stile, the most elegant and ornate that whole Language is able to afford, without excepting that of any that ever wrote therein; nay, not of Saluft, Varro, Cicero, Seneca, Titus Livius, nor Quintilian. How then could these old Dotards be able to understand aright the Text of the Laws, who never in their Time had looked upon a good Latin

⁽⁶⁾ Diabolical Comenages of Cepola.] Cepola is right, and not Scavola, as Menage would have it, under colour that Mutius Scavola invented the Wile or Quirk called by his Name Mutiano Cautio. These Law-Quirks of Bartbolemew Cepola have been very much cry'd out against, because of their teaching how to elude the most express Laws, and to perpetuate Law-suits ad infinitum: but, for all that [ay, and the rather for that] they have been frequently reprinted, and once in 8vo in Gotbick Characters, by John Petit, 1508.

⁽⁷⁾ L. Poster. de origine Juris.] Lege posteriori de origine Juris. It is posteriori in Dolet's Edition, and not postrema, as V. H.'s Manuscript had corrected the abridg'd Word posteri in the new Editions. This Law, however, is none of Ulpian's, but Pomponius's, whatever Rabelais says; a Particular which has been long fince observ'd by the said V. H. in the Margin of his Manuscript Rabelais.

Book, as doth evidently enough appear by the Rudeness of their (8) Stile; which is fitter for a Chimney-sweeper, a Cook, or a Scullion, than for a Jurisconsult and Doctor in the Laws?

Furthermore, seeing the Laws are (9) excerpted out of the Middle of Moral and Natural Philosophy, how should these Fools have understood it, that have by G-fudied less in Philosophy than my Mule? In refpect of Human Learning, and the Knowledge of Antiquities and Histories, they were truly laden with those Faculties as a Toad is with Feathers: and yet of all this the Laws are fo full, that without it they cannot be understood; as I intend more fully to shew unto you in a peculiar Treatife, which on that Purpose I am about to publish. Therefore if you will that I meddle in this Process; First, cause all these Papers to be burnt: Secondly, make the two Gentlemen come personally before me; and afterwards, when I shall have heard them, I will tell you my Opinion freely without any Fiction or Diffimulation whatfoever.

Some amongst them did contradict this Motion, as you know that in all Companies there are more Fools than wife Men, and that the greater Part always surmounts the better; as faith Titus Livius, in speaking of the (10) Carthaginians. But the aforesaid Du Don-

(8) Stile—of a Chimney-sweeper.] Slovenly and ridiculous, like a Chimney-sweeper all over Smit. A Stile sometimes foaring, sometimes creeping; now high, now low, just as a Chimney-sweeper ups and downs it in a Chimney, with his long Broom, or else in propria Persona.

Ramoner-ci, ramoner-là La cheminée de baut en bas,

Is the Chimney-sweeper's poetical Cry in the Streets of Paris.

(9) Excerpted. It is in the Original, Extirpated extirples du milieu, &c. I suppose it is a typographical Error. Unless the

Author plays the Rogue.

(10) Carthaginians.] Not Carthagians, as in Dolet's Edition. It was a great Question among the Grammarians of the 15th and 16th Centuries, whether to say Carthaginiensis, from Carthago, inis; or Carthagiensis; but Politian rejects this last Word, which indeed can come from nothing but Carthagus, shou'd any one be guilty of such a Barbarism, as to use it for Cathargo.

hait held the contrary Opinion, maintaining that Pantagruel had faid well, and what was right, in affirming that these Records, Bills of Inquest, Replies, Rejoinders, Exceptions, Depositions, and other such Diableries of Truth-intangling Writs, were but Engines wherewith to overthrow Justice, and necessarily to prolong fuch Suits as did depend before them; and that therefore the Devil would carry them all away to Hell, if they did not take another Course, and proceeded not in Times coming according to the Prescripts of Evangelical and Philosophical Equity. In fine, all the Papers were burnt, and the two Gentlemen fummoned and personally convented. At whose Appearance before the Court, Pantagruel faid unto them, Are you they that have this great Difference betwixt you? Yes, (my Lord) faid they. Which of you (faid Pantagruel) is the Plaintiff? It is I, faid my Lord Kiffebreech. Go too, then, my Friend, (faid he) and relate your Matter unto me from Point to Point, according to the real Truth or else (by Cock's Body), if I find you to lie so much as in one Word, I will make you shorter by the Head, and take it from off your Shoulders, to shew others by your Example, that in Justice and Judgment Men ought to speak nothing but the Truth; therefore take heed you do not add nor impair any Thing in the Narration of your Cafe. Begin.

CHAP. XI.

How the Lords of Kissebreech and Suckfist did plead before Pantagruel, without Advocates.

THEN began Kissebreech in Manner as followeth:

My Lord, it is true, that a good Woman of my
House carried Eggs to the Market to sell. Be covered,
Kissebreech, said Pantagruel. Thanks to you, my
Lord, said the Lord Kissebreech: But to the Purpose,
There passed, betwixt the two Tropicks, the Sum of
Three-pence

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Three-pence towards the Zenith, and a Half-penny; forasmuch as the Riphæan Mountains had been that Year oppress'd with a great Sterility of counterfeit Gudgeons. and Shews without Substance, by Means of the babling Tattle, and fond Fibs, seditiously raised between the Gibble-gabblers and Accursian Gibberish-mongers, for the Rebellion of the Swiffers, who had affembled themselves to the full Number of the Bum-bees, and Myrmidons, to go a Handsel-getting on the first Day of the new Year, at that very Time when they give Brewis to the Oxen, and deliver the Key of the Coals to the Country-girls, for ferving in of the Oats to the Dogs. All the Night long they did nothing else (keeping their Hands still upon the Pot) but (1) dispatch Bulls a-foot, and Bulls a-horse-back, to stop the Boats: for the (2), Taylors and Salesmen would have made of the stolen Shreds a goodly Sagbut to cover the Face of the Ocean. which then was great with Child of a Potful of Cabbage, according to the Opinion of the Hay-bundle-makers: but (3) the Phylicians faid, that by the Urine they

(1) Dispatch Bulls a-foot, and Bulls a-borse-back.] In the Original it is depescher bulles de postes à piè, & lacquays à cheval, i. e. dispatch Bulls by Foot-posts, and Bulls by Horse-lackies. This blundering Way of speaking is used by Rabelais, on Purpose to make this and the next Speech of the Litigants still more ridiculous. For is it not a Sort of Bull to say, dispatch Posts a-foot, (for People go Post a-horse-back) and dispatch Lackies a-borse-back, for Lackies are supposed to go only a-foot: 'tis essential to the Idea of a Lackey to go a-foot and no otherwise.

(2) Taylors.] Cousturiers in French, i. e. Sewers, Stitchers, from Coudre to Sew, or Stitch. They did not begin to be call'd Taylors till about the Year 1578.] H. Stephens, Dial. du Nouv. Lang. Fr. Ital. pag. 183. [Tailleur is a Word of a better import, as it comes from Tailler, to cut out, which shews a Sort of Genius; the stitching Part is only manual, or rather digital.]

(3) Physicians.] Physicians (Les Medecins), who in Quality of Ecclesiasticks, or Churchmen, (which in old Times they us'd to be almost throughout Europe) generally confin'd their Functions to teaching under the Name of Physick [i. e. Natural Philosophy] the Theory of Medicine, leaving to Laymen the practical Part (Medicaments) (See Mezeray 13th Century.) The English still call Physicians those whom the French call Les Medecins; and the Germans Physician un Medecin stipendié. [Which I suppose means a Fee-taking Leech, as if we should say Medicus stipendiatus, or rather stipendiarius, unless

they could discern no manifest Sign of the Bustard's Pace, nor how to eat double-tongu'd Mattocks with Mustard, unless the Lords and Gentlemen of the Court should be pleased to give by B. mol express Command to the Pox, not to run about any longer, in gleaning up of Copper-smiths and Tinkers; for the Jober-nolls had already a pretty good Beginning in their Dance of the British Jig, called the (4) Estrindore, to a perfect Diapason, with one Foot in the Fire, and their Heads in the Middle, as good Man Ragot was wont to say.

Ha, my Masters, God moderates all Things, and disposeth of them at his Pleasure; so that against unlucky Fortune a Carter broke his frisking Whip, which was all the Wind-instrument he had. This was done at his Return from the little paultry Town, even then when Master (5) Antitus of Cresseplots was licentiated, and had past his Degrees in all Dullery and Blockishness,

it means such a Physician as is paid out of the publick Treafury, and is to take no Fee of the poorer Sort; which I am told is the Polity of the Dutch Government in all their Towns quite throughout the Seven Provinces.

(4) Estrindore. L. From the Latin stridor, belike; in which Case it may be a Dance of Beggarly, Boobily, Teeth-chatterers (stridentes) to get them a Heat in frosty Weather. Cotgrave says it is a Kind of British Dance, and we all know the Boors of Bretagne are boorish

enough.

Same

(5) Antitus.] A burlesque Name for some old Doctor whom Rabelais here ridicules, as no less an Ass (Ane) in Sense, than in a beadfrong Obstinacy (tetu & entete) which three French Words Ane, tetu, entete, make up the Word Antitus. It is also consignificative with Maitre Aliboron, a Name by which the French mean (not, as Boyer says, a cunning old Fox, but) as Cotgrave says, one that pretends Skilling all Things, but indeed knows nothing. This Signification is confirm'd by an Epitaph on John Frith, an Englishman, burnt at London in 1533, for writing against Purgatory.

Ici gift Maître Jean Fritus, Qui faisot bien de l'Antitas, Et du Docteur scientifique, Sc.

It was made by Father Garasse, and is to be seen in his Rebelais Referme, a Satyre against Peter du Moulin, wherein the Jesuit is very angry at that Minister's having read Rabelais, and yet had him by heart himself, from one End to the other.

Dunces, quoniam ipsi sumblaverunt. But that which makes Lent to be so high, by St. Fiacre of Bry, is for nothing else, but that the Pentecost never comes but to my cost: yet an afore thore, ho: a little Rain stills a great Wind: and we must think so, seeing that the Serjeant hath propounded the Matter so far above my Reach, that the Clerks and Secondaries could not with

(6) Beati Dunces, &c.] In the Original, Beati lourdes, quoniam ipsi trebushaverunt. Lowdis is a Nick-name for a heavy-headed, dull, filly, ignorant, idiotical Sorbonis, witness the following Epigram of Marot, printed in the Gotbick Edition of his Works; but suppress'd in Holland not long ago.

De la Sorbone un Docteur amoureux
Disoit ung Jour à sa Dame rebelle,
Ainsi que font tous austres langoureux.
Je ne puis rien meriter de vous, Belle.
Puis nous prescha que la vie eternelle
Nous meritons par Oeuvres & par Dicta.
Arguo sic. Si Magister Lourdis
De sa Catin meriter ne peut rien,
Ergo ne peut meriter Paradis,
Car, pour le moins, Paradis la vaut bien.

In English.

One Day an amorous Doctor of Sorbone
Told his fair Tyrant in a languid Tone,
That be cou'd merit nothing at her Hands.
Next Day he preaches, as the Church commands,
That, by our Works and Words we so can merit
As everlasting Glory to inherit.
Now, if, Magister Lourdis, from his Kate
Can merit nothing, let him cease to prate
That he can merit Heav'n; for surely Kattern
Compar'd to Paradise is but a Slattern.

That Catin means Kate: See Richelet's Dict. Catin subst. seet. Nom de Fille. Petite Caterine. Boyer says nothing of it. Now I'm upon this Name of Catharine, it may not be amiss to quote an Article from the Notes on the famous Italian Mock-heroick call'd Secchia Rapita, (Rape of the Bucket) translated by myself some Years ago. The Country-women throughout the Modenese in Italy, are almost universally named Catharine, Caterina: but they pronounce it Catalina like the Spaniards, for which they are banter'd by the Bolonians. Infinite Numbers of Females, in and about Modena, bear this Name of Catharine.

the Benefit thereof lick their Fingers feather'd with Ganders, so orbicularly, as they were wont in other Things to do. And we do manifestly see, that every one acknowledgeth himself to be in the Error, wherewith another hath been charged, referving only those Cases whereby we are obliged to take an ocular Inspection in a prospective Glass of these Things, towards the Place in the Chimney, where hangeth the Sign of the (7) Wine of forty Girths, which have been always accounted very necessary for the Number of twenty Panels and Pack-faddles of the bankrupt Protectionaries of five Years respite: howsoever, at least he, that would not let fly the Fowl before the Cheesecakes, ought in Law to have discovered his Reason why not; for the Memory is often lost with a wayward Shooing. Well, God keep Theobald Mitain from all Danger. Then faid Pantagruel, hold there: Ho, my Friend, foft and fair, speak at leifure, and foberly, without putting your felf in Choler: I understand the Case, go on. Now then, Imy Lord) faid Kiffebreech, the foresaid good Woman, saying her (8) gaudez and audinos, could not cover herself with a treacherous Back-blow ascending by the Wounds and Passions of the Privileges of the University; unless by the Vertue of a Warming-pan she had (9) angelically fomented every Part of her Body, in covering them with a Hedge of Garden-Beds: then giving in a fwift unavoidable Thrust very near to the Place where they fell the old Rags, whereof the Painters of Flanders make great Use, when they are about neatly to clap on Shoes on Grashoppers, Locusts, Cigals, and such like Flytowls; fo strange to us, that I am wonderfully astonished why the World doth not lay, seeing it is so good to hatch.

(7) Wine of forty Girths.] Exceeding good Wine, and of forgreat Strength, as to require forty Hoops to keep the Tun from bursting.

(8) Gaudez & audinos.] Gaudez, says Cotgrave, Prayers (whereof the Papists have divers) beginning with a Gaudete, M. du C. says, Gaudez & Audi Nos (not audinos as in Sir T. U. by Mr. Typograph's Fault) certain Prayers, most commonly said in great haste, without the least Attention. So says Oudin, Gaudées, pregbiere senz Attentione. Dict. Fr. Ital.

(9) Angelically.] Anglically in some Editions.

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Here the Lord of Suckfift would have interrupted him and spoken somewhat; whereupon Pantagruel said unto him, Hush! by St. Anthony's Belly, doth it become thee to speak without Command? I sweat, here, and crack my Brain to understand the Proceeding of your mutual Difference, and yet thou comest to trouble and disquiet me. Peace, in the Devil's Name, Peace; thou shalt be permitted to speak thy Belly-sull when this Man hath done, and no sooner. Go on, (said he to Kissebreech) speak calmly, and do not over-heat yourself with too much Haste.

I perceiving then, faid Kiffebreech, that the Pragmatick Sanction did make no Mention of it, and that the holy Pope to every one gave Liberty to fart at his own. Ease, provided the Blankets had no Streaks (10) wherein the Liars were to be crossed with a Russian-like Crew: And the Rainbow, being newly sharpened at Milan to bring forth Larks, gave his full Consent, that the good Woman should tread down the Heel of the Hipgutpangs, by virtue of a folemn Protestation put in by the little testiculated or codsted Fishes; which, to tell the Truth, were at that Time very necessary for understanding the Syntax and Construction of old Boots. Therefore John Calfe, her Coufin-gervais once removed, with a Log from the Woodstack, very seriously advised her not to put herfelf into the Hazard of quagiwagging in he lee, to be scowred with a Buck of Linen Cloths, till first she had kindled the Paper: this Counsel she laid hold on, because he defired her to take nothing, and

⁽¹⁰⁾ Wherein the Liars were to be cross'd with a Ruffian-like Crew: This is so mutilated and mist-translated, it wou'd distract a Man to reach the Sense of it. It shou'd be, provided, however poor the People were, they did not cross themselves with a Ruffianly Crew (Ribauldaille:) that is, provided People did not laugh at the Mystery of Transubstantiation, like that Ruffianly Priest of Lorrain, of whom, in Ch. 39 of the Apology for Herodosus, it is said, that holding in his Hand a Box of common (unhallow'd) Wasers (Hosias) being puzzled which to take out first, in order to consecrate it at his Mass, Ye Ruffianly Grew, (Ribauldaille) said he, shaking the Box very hard, Ye Ruffianly Crew, which of ye shall be a God to-day? To conclude; the Word Ribauldaille is tantamount here to ribon ribaine, which Cotyr. renders, by book or crook, will ye nillye, whether you will or no.

throw out, for Non de ponte vadit, qui cum sapientia cadit. Matters thus standing, seeing the Members of that Committee did not fully agree amongst themselves in casting up the Number of the Almany Whistles, whereof were framed those (11) Spectacles for Princes, which have been lately printed at Antwerp, I must needs think that it makes a bad Return of the Writ, and that the adverse Party is not to be believed, (12) in sacer verlo dotis. For that having a great Defire to obey the Pleafure of the King, I armed myself from Toe to Top with Belly-furniture, of the Soles of good Venisonpassies, to go see how my Grape-gatherers and Vintagers had pinked and cut full of small Holes their high Coped-caps, to lecher it the better, and play at in and in (13) And indeed the Time was very dangerous in coming from (14) the Fair, infofar that many trained Bow-men were cast at the Muster, and quite rejected, although the Chimney-tops were high enough, according to the Proportion of the Windgalls, and the Malaunders, (15) Lamibaudichon. And by this Means there was that Year great Abundance throughout all the Country of Artois, of tawny buzzing Beetles, to the no small Profit of the Gentlemen-great-stick-faggot-carriers, when they did eat without disdaining the Cocklicranes, till their Belly was like to crack with it again. As for my

(11) Spectacles for Princes, lately printed at Antwerp, This Book, Les Lunettes des Princes, which has been quoted by Borel, is in French Verse, and was printed, but not for the first Time, at Paris in 1534. The Author was John Meschinot, a Gentleman of Note in the Court of Francis Duke of Bretagne, &c. He flourish'd in 1500. As for the Book's being said to be printed at Antwerp (2 Anwers) 'tis probably because it was in Verse, (a pun upon Anvers and En Vers.)

(12) In facer verbo dotis.] In verbo facerdotis, Rablais would fay, but he plays the Rogue, as if one of us should fay, instead of

upon a Priest's Honour, upon a Hon Priests Our.

(13) And Read For, according to Dolet; not And, as in the Edition 1553.

(14) The Fair, Foire in French means a Fair, and likewise a

Looseness behind.

(15) Lamibaudichon.] Friend Baudichon. It means, belike, fome bowzing Companion. Baudichon is however a true Name of a Family of Plough-jobbers, still subsisting in the Neighbourhood of Chauvigny in Paitou.

part, fuch is my Christian Charity towards my Neighbours, that I could wish from my Heart every one had as good a Voice; it would make us play the better at the Tennis and the Baloon. And truly (my Lord) to express the real Truth without Diffimulation, I cannot but fay, that those petty subtil Devices, which are found out in the etymologizing of Patins, would descend more easily into the River of Seine, to serve for ever at the Miller'sbridge, as it was heretofore decreed by the King of the Canarians, which is to be feen in the Registry and Records within the Clerks Office of this House.

And therefore (my Lord) I do most humbly require, that by your Lordship there may be faid and declared upon the Case what is reasonable, with Costs, Damages, and Interest. Then faid Pantagruel, my Friend, is this all you have to fay? Kiffebreech answered, Yes, my Lord; for I have told (16) all the tu-autem, and have not varied at all upon mine Honour in fo much as one fingle Word. You then (faid Pantagruel) my Lord of Suckfist, say what you will, and be brief, without omitting nevertheless any Thing that may serve to the Purpose.

CHAP. XII.

How the Lord of Suckfist pleaded before Pantagruel.

HEN began the Lord Suckfift in Manner as followeth: My Lord, and you my Masters, if the Iniquity of Men were as eafily feen in categorical Judgement, as we can discern Flies in a Milk-pot, the World's four Oxen had not been so eaten up with (1) Rats, nor

as it were, the Burden of the Ballad.

(1) Rats.] See this explained in the Notes on the Catalogue of

St. Victor's Library.

⁽¹⁶⁾ All the tu-autem, and have not varied.] I have not either omitted or disguised any Thing, any more than does a good Priest, who conscientiously recites the whole Lesson of his Breviary, even to these Words, tu autem, Domine, Sa which are the Conclusion, and,

had so many Ears upon the Earth been nibbed away so securily. For although all that my Adversary hath spoken be of (2) Down, insomuch as concerns the Letter and History of the Fastum; yet nevertheless, the Subtilties, the Fineness, the little sly Intanglements are hid under the Rose-pot.

Should I endure, that, when I am eating my Pottage, equal with the best, and that without either thinking or speaking any Manner of Ill, they rudely come to vex, trouble, and perplex my Brains, ringing in my Ears that old Jingle.

(3) He that will in his Pottage drink, When he is dead, shall not see one wink.

And, good Lady! how many great Captains have we feen in the Day of Battle, when in open Field the Saerament was distributed in Luncheons of the fallified Bread of the Confraternity, the more honeftly to nod their Heads, play on the Lute, crack with their Tails, and make pretty little platform Leaps. But now the World is unshackled from the Corners of the Packs of (4) Leicester, one flies out lewdly and becomes debauch'd; another likewise five, four and two, and that at fuch Random, that if the Court take not some Course therein, it will make as bad a Season in Matter of Gleaning this Year, as ever it made, or it will make Goblets. If any poor Creature go to the Stoves to illuminate his Muzzle with a Cow-turd, or to buy Winter-boots, and that the Serjeants passing by, or those of the Watch happen to receive the Decoction of a Clyster, or the fecal Matter of a Close-stool, upon their Rustling-wrangling-

⁽²⁾ Down.] Though Dumet, or Duvet, as 'tis call'd in some Provinces, mean Down (or soft Feathers) and therefore would make one think at first, that it alludes to the smooth-tonguedness of the Adversary, yet it means exactly to a Farthing as it were, as you would nip off with Pincers the Down from Woollen Stuffs.

⁽³⁾ He that, &c.] Qui boit, &c. This they fay to Children to keep 'em from drinking in their Broth, which thus being cool'd would do their Stomachs no good.

⁽⁴⁾ Leicester.] Lucestre in the Original, perhaps corruptly for Leicester. Packs means Wool-Packs. Leicestersbire Wool in Rabelais's Time, was much valu'd in France, especially by the People about Rouen. See more in M. du C.

elutterkeeping Masterships, should any, because of that, make bold to clip the Shillings and Testers, and fry the wooden Dishes? Sometimes when we think one Thing, God does another; and when the Sun is fet, all Beafts are in the Shade. Let me never be believed again, if I do not gallantly prove it by feveral People, that have

feen the Light of the Day.

In the Year thirty and fix, buying a Dutch Curtail, which was a middle-fiz'd Horse, both high and short, of a Wool good enough, and dyed in Grain, as the Goldsmiths assured me, although the Notary put an &c. in it: I told really, that I was not a Clerk of fo much Learning as to fnatch at the Moon with my Teeth; but as for the Butter-firkin, where Vulcanian's Deeds and Evidences were fealed, the Rumour was, and the Report thereof went current, that Salt beef will make one find the Way to the Wine (5) without a Candle, though it were hid in the Bottom of a Collier's Sack, and that with his Drawers on he were mounted on a barbed Horse furnished with a Fronstal, and such Arms, Thighs, and Leg-pieces as are requilite for the well frying and broiling of a swaggering Sawciness. Here is a Sheep's-head, and it is well they make a Proverb of this, that it is good to see (6) black Cows in burnt Wood, when one attains to the Enjoyment of his Love. I had a Confultation upon this Point with my Masters the Clerks, who for Resolution concluded in Frisesomorum, that there is nothing like to mowing in the Summer, and fweeping clean away in Water, well garnished with Paper, Ink, Pens, and Penknives of Lyons upon the River of Rhosne; (7) dolopym dolop of, tarabin tarabas, tut prut pish: for incontinently after that Armour begins to fmell of Garlick, the Rust will go near to eat the Liver, not of him that wears it; and then do they nothing else but with-

(5) Without a Candle, Add at Midnight.
(6) Black Cows, &c. That is, to feed one's felf up with Fancies, as nothing else but a strong Fancy can persuade one, that in the Obscurity of the Night he can see black Cows in Wood burnt in the Chimney of the Chamber he lies in.

(7) Dolopym dolop of, This is not in D. Chat. Tarabin tarahas is, according to Cotg. an Interjection of Interruption, like our Pilh,

Pith, Tut, Tut, &c.

STREET, STREET

fland others Courses, and wry-neckedly fet up their Briftles against one another, in lightly passing over their Afternoon's Sleep: and this is that which maketh Salt so dear. My Lords, believe not, when the said good Woman had, with Birdlime, caught the shovelar Fowl, the better before a Serjeant's Witness, to deliver the younger Son's Portion to him, that the Sheep's Pluck, or Hog's Haflet, did dodge and shrink back in the Usurers Purfes, or that there could be any Thing better to preferve one from the Cannibals, than to take a Rope of Onions, knit with three Hundred Turnips, and a little of a Calf's Chaldern of the best Allay that the Alchymists have: and that they lute and calcine these Pantoffles, muf in nuf out, Mouflin mouflard, with the fine Sauce of the (8) Juice of the Rabble-rout, whilft they hide themselves in some petty Moldwarp-hole, saving always the Bacon. Now if the Dice will not fayour you with any other Throw but Ambeface, and the Chance of Three at the great End, mark well the Ace; then take me your Dame, settle her in a Corner of the Bed, and whisk me her up drille trille, there, there; then a hearty Draught of the best depiscando grenovillibus, in Despite of the Frogs; whose fair coarse bebuskined Stockings ihall be fet apart for the little mued Goslings, which, fattened in a Coop, take Delight to fport themfelves at the Wagtail Game, waiting for the Beating of the Metal, and heating of the Wax by the flavering Drivellers of Confolation.

Very true it is, that the four Oxen which are in Debate, and whereof Mention was made, were fomewhat short in Memory; nevertheless, to understand the Game aright, they feared neither the Cormorant nor (9)

⁽⁸⁾ Juice of the Rabble-rout, Sauce de Raballe. Cotgrave fays Raballe is a certain Root, the Juice of which makes pretty Sauce. Whence Sir T. U. shou'd fetch his Rabble-rout I can't guess. Mr. du C. says, Sauce de Raballe means the Juice of a good Crabtree Cudgel or Oaken Plant. A good Threshing. Raballe quasi Rebats-le; beat him and beat him again.

⁽⁹⁾ Mallard of Savoy, By Canard de Savoye. i. e. The Mallard or Drake of Savoy, Rabelais hints at the Vaudois subject to the Duke of Savoy, and he calls them Canards, as being thought to be imbu'd in the same Opinions with the Cagots (i. e. Hypocrites; also

Mallard of Savey, which put the good People of my Country in great Hope, that their Children sometime should become very skilful in Algorism; therefore is it, that by a Law Rubrick and special Sentence thereof, that we cannot fail to take the Wolf, if we make our Hedges higher than the Windmill, whereof somewhat was spoken by the Plaintiss. But the great Devil did envy it, and put the High-dutch sar behind, who played the Devils in swilling down and tippling at the good Liquor, trink meen heer, trink, trink, by two of my Tablemen, in the Corner-point I have gained the Lurch; for it is not probable, nor is there any Appearance of Truth in this Saying, (10) at Paris, upon a little Bridge,

white Lepers) or Canards of Bearn, who were in old Time obliged to wear on their Clothes the Mark of a Goose or Duck's Foot, because they were look'd upon to be equally infected with Leprosy and Heresy; for which Reason, by this Mark they were tacitly exhorted to have Recourse to the Waters of Grace, there to wash themselves again again incessantly, as Ducks do. The Scaligerana, Letter C. Les Chaignards, i. e. the Caignards, are a Remnant of the Albigenses, rall'd thus in Dauphine and in the Mountains. These People are very strong in Disputation, or understood the Gammut (as I take la Game to mean) aright; so that the surest Way to conquer'em has always been to disperse them.

(10) At Paris, upon a little Bridge, the Hen is proportionable.] Here the Translator is so very unintelligible, that I won't say as did a Punster, on such an Occasion, there's no apprehending him without a Constable; but I will defy any Body to apprehend him with a Constable, or with all the Constables in Europe. Rabelais's Words are A Paris sus petit Pont Geline de Feurre, i. e. At Paris on the petit pont (a Bridge there, call'd the Little Bridge | Barn-door Fowls to be fold. Now Geline (from Gallina no doubt) is a Hen: Feurre (from the Latin barbarous Fodrum, Fodder, Pabulum) is Straw: fo that Geline de Feurre is the same as Geline de Paillier (palea) a Straw-heap or Chaffheap Fowl; or, as Cotgrave explains it, a Dungbill-ben, a Hen that's fed at the Barn-door. Having thus pav'd the Way for the right Understanding of Barn-door Fowls to be fold on the little Bridge at Paris, let us hear what M. du Chat fays upon it. This is one of the most ancient Cries at Paris, which in Rabelais's Time being fet to Mufick by the famous Janequin, together with many more the like Cries, made a Song which was printed with three others of the same Musician at Venice, by Jerom Scott, 1550. And this Cry fignify'd, that then were fold at Paris, on the Petit-pont, Barn-door Fowls, not fo fat indeed as cramm'd ones, but more delicious to eat in fome People's Opinions. To conclude, these Barn-door Fowls, which were suffer'd to run about and were not coop'd up and fed with Corn, &c. (Pollard,

Bridge, the Hen is proportionable: and were they as copped and high-crefted as marish Whoops, if veritably they did not facrifice the Printers Puppet balls at Moreb, with a new Edge fet upon them by Text Letters, or those of a swift-writing Hand, it is all one to me; fo that the Headband of the Book breed not Moths or Worms in it. And put the Case, that at the coupling together of the Buck-hounds, the little Puppies should have waxed proud before the Notary could have given an Account of the serving of his Writ by the Cabalistick Art, it will necessarily follow (under Correction of the better Judgment of the Court) that fix Acres of Meadow-ground of the greatest Breadth will make three Butts of fine Ink, without paying ready Money. Confidering that at the Funeral of King Charles we might have had the Fathom in open Market for Deuce-ace; this I may affirm with a fafe Conscience upon my Oath of Wool.

And I see ordinarily in all good Bagpipes, that when they go to the counterseiting of the chirping of small Birds, by swinging a Broom three Times about a Chimney, and putting his Name upon Record, they do nothing but bend a Cross-bow backward, and wind a Horn, if perhaps it be too hot, and that by making it fast to a Rope he was to draw, immediately after the Sight of the Letters, the Cows were restored to him. Such another Sentence (11) after the homeliest Manner was pronounced in the seventeenth year, because of the bad Government of Louzefougarouse; whereunto it may please the Court to have Regard. I desire to be rightly understood; for truly I say not, but that in all Equity, and with an upright Conscience, those may very well be disposses, who drink Holy water, as one would

I think we call it, from Poularde, a fat Hen) was the only Poultry permitted by the Lex Fannia, to be ferv'd up at great Mens Tables: perhaps it was Frugality which brought it in Vogue in the Reign of Francis I. who had even prohibited the eating of Roastmeat for Dinner.

⁽II) After the homeliest Manner.] So Cotgrave indeed renders à la Martingale; but gives no Reason for it. M. du Chat, says it may mean at Martinmas, or in the Parliament of Provence, the Country of the ancient Martegaux.

do a Weaver's Shuttle, whereof Suppositories are made to those that will not refign; but on the Terms of ell and tell, and giving of one Thing for another. Tunc (my Lords) quid juris pro minoribus? For the common Custom of the Salick Law is such, that the first Incendiary or Fire-brand of Sedition, that flays the Cow, and wipes his Nose in (12) a full Concert of Musick, without blowing in the Cobler's Stitches, should in the Time of the Night-mare fublimate the Penury of his Member by Moss gathered when people are like to founder themselves at the Mass at Midnight, (13) to give the Estrapade to these White-wines of Anjou, (14) that do Gambetta, Neck to Neck, (15) after the Fa-Thion of Brittany. Concluding as before with Cofts, Damages, and Interests.

After that the Lord of Suckfift had ended, Pantagruel faid to the Lord of Kiffebreich, My Friend, have you a Mind to make any Reply to what is faid? No (my Lord) answered Kiffebreech; for I have spoke all I intended, and nothing but the Truth, therefore put an End for God's-fake to our Difference; for we are here at great Charge.

(12) Full Concert.] Plaint-chant (in the French) i. e. plain Song. Sir T. U. mistook planus for plenus.

(13) To give the Estrapade. To throw Wine down the Throat till it slops in the Stomach, in like Manner as an unhappy Wretch under the Punishment of the Strappade is stopp'd, within a Foot or two of the Pavement.

(14) That do Gambetta.] This is hardly to be understood; qui

and the Miles and a sign of the section of the

all portforms and and long to be properly and With the street of the street of the same of the att the grant a manager at the contract

of Tork with the piece on high this easy take, better our highling

font la Jambette, means, to give a Man a Trip or Foil.

(15) After the Fashion of Britany.] Wines which make those that drink them stumble, as the Bretons throw each other on their Backs by a certain Teip in Wreftling call'd Jambette in French; Gambetta in Italian.

CHAP. XIII.

How Pantagruel gave Judgment upon the Difference of the two Lords.

HEN Pamagruel, rifing up, affembled all the Prefidents, Counfellors, and Doctors that were there, and faid unto them; Come now, my Masters, you have heard (viva vocis oraculo) the Controversy that is in Question, what do you think of it? They answered him; We have indeed heard it; but have not understood (the Devil) so much as one Circumstance of the Case; and therefore we befeech you und voce, and in Courtefy request you, that you would give Sentence as you think good; and ex nunc prout ex tune, we are fatiffied with it, and do ratify it with our full Confents. Well, my Masters, said Pantagruel, seeing you are so pleased, I will do it: but I do not truly find the Case fo difficult as you make it; Your Paragraph Caton (1) the Law Fraier, the Law Gallus, the Law Quinque pedum the Law Vinum, the Law Si Dominus, the Law Mater, the Law Mulier bona, the Law Si quis, the Law Pomponius, the Law Fundi, the Law Emptor, the Law Prætor, the Law Venditor; and a great many others are far more intricate in my Opinion. After he had spoke this, he walked a Turn or two about the Hall, plodding very profoundly as one may think; for he did groan like

(1) The Law Frater, &c.] We have a Commentary by Francis Hotman on fome of these Laws and on others likewise, printed in 4to at Lyons, 1564, under the Title of Fr. Hotomanus in sex (tho' I can count but five) Leges obscurissimas, L. Gallus, L. Vinum, L. Frater à Fratre, L. Eam, quam, L. Precibus. And altho' the Obscurity of many of these Laws, specified by Pantagruel, is naturally enough express'd in these two Verses,

Damnetur Frater, damnetur lectaque Mater, Damnetur Gallus, damnetur Filius ejus.

Yet have several of the most celebrated Lawyers of Germany, France, and Italy, commented, fince Hotman, on the Law Frater à Fratre, and on the Law Gallus.

E 2

an Ass, whilst they girth him too hard, with the very Intensiveness of considering how he was bound in Conscience to do right to both Parties, without varying or accepting of Persons. Then he returned, fat down, and

began to pronounce Sentence as followeth:

Having feen, heard, calculated, and well confidered of the Difference between the Lords of Kiffebreech and Suckfift; the Court faith unto them, that in Regard of the fudden shivering of the Flickermouse, bravely declining from the Estival Solstice, to Attempt by private Means the Surprizal of toyish Trifles in those who are a little unwell for having taken a Draught too much, through the lewd Demeanour and Vexation of the (2) Beetles. that inhabit the (3) Diarodal Climate of an hypocritical Ape on Horfeback, bending a Cross-bow backwards. The Plaintiff truly had just Cause to calfet, [caulk] and stop the Chinks of the Gallion, which the good Woman blew up with Wind, having one Foot shod and the other bare, re-imburfing and restoring to him, low and stiff in his Conscience, as many Bladder-huts and wild Pistaches as there is of Hair in eighteen Cows, with as much for the Embroiderer, and so much for that. He is likewise declared innocent of the Case privileged from the Knapdardies, into the Danger whereof it was thought he had incurred; because he could not jocundly and with Fulness of Freedom untruss and dung, by the Decision of a Pair of Gloves perfumed with the Scent of Bum-gunshot, at (4) the Walnut-tree Taper, as is usual in his Country of Mirobalais. Slacking therefore the Topfail, and letting go the Boulin with the Brazen-bullets, wherewith the Mariners did by Way of Protestation bake in Paste-meat (5) great Store of Pulse interquilted with

(2) Beetles. Read, lucifugous Nyclicoraces.

(3) Diarodal.] The Author's Word is Diarbomal. That is, fays the Dutch Scholiast, the Climate which passes thro' Rome: Seven according to the Ancients, nine according to the Moderns.

(4) Walnut-tree Taper.] Chandelle de Noix. Nut-lights. In Mirobalois, where Tallow is scarcer than Nuts, they burn great

Quantities of Nut-oil in Lamps made like a Candlestick.

(5) Great Store of Pulse interquilted with the Dormouse.] Here the Translator mistakes the River Loire for Loir a Dormouse. Rabelais's Words are legumaiges du Laire, Pulse of the Loire. There are

the

the Dormouse, whose Hawks Bells were made with a Puntinaria after the Manner of Hungary or Flanders Lace, and which his Brother-in-law carried in a Panier, lying near to three Chevrons Or bordered Gueules, whilst he was clean out of Heart, drooping and crest-fallen by the too narrow sifting, canvassing, and curious examining of the Matter, in the angulary Dog-hole of nasty Scoundrels, from whence we shoot at the vermisormal Popiniay, with the Flap made of a Fox-tail.

But in that he chargeth the Defendant, that he was a Botcher, (6) Cheefe-eater, and Trimmer of (7) Man's Flesh imbalm'd; which in the arriversy swagfal Tumble was not found true, as by the *Defendant* was very well discussed.

The Court therefore doth condemn and amerce him in three Porringers of Curds, well cemented and closed together, shining like Pearls, and cod-pieced after the Fashion of the Country, to be paid unto the said Defendant about the Middle of August in May: but on the other Part, the Defendant shall be bound to surnish him with Hay and Stubble, for stopping the Caltrops of his Throat, troubled and impulregafixed, with Gabardines garbled shufflingly, and Friends as before, without Costs and for Cause.

Which Sentence being pronounced, the two Parties departed both contented with the Decree; which was

two Rivers of that Name in France, or I'm much out in my Geography, one le Loire and t'other la Loire: the latter running thro' the Heart of France some Hundreds of Miles together, the other branching from it, but of no great Note or Extent.

(6) Cheese-eater.] Tyrofageux. From the Greek Tupopayoc.
(7) Man's Flesh imbalm'd.] Mommie in French. Belon, speaking of the Gedria, or black Pitch, which the French call Goudson, says it is the Thing which anciently the Agyptians made Use of to preserve dead Bodies, of which is made that Drug we call Mummy. [See Belon's Singularitex, &c. 1. 2. c. 3.] I like the Dutch Definition of a Mummy much better, Zekere stoffe gelyk pik, komende van gebalsemde lighaamen wyt Arabia, of xynde wyt Toodenlym gemmaakt. That is, a certain Stuff like Pitch, being the Substance of embalm'd Bodies from Arabia: or else made of Jews Lime, a Bitumen so called; a fat clammy Substance.

Thing almost incredible: (8) for it never came to pass fince the great Rain; nor shall the like occur in thirteeen Jubilees hereafter, that two Parties, contradictorily contending in Judgment, be equally satisfied and well pleased with the definitive Sentence. As for the Counsellors, and other Doctors in the Law that were there present, they were all so ravished with Admiration at the more than human Wisdom of Pantagruel, which

(8) For it never came to pass-definitive Sentence.] The Edition of Dolet has not these four Lines. They were added in that of 1553. The Reader will not, I dare fay, think it tedious to peruse M. du Chat's Recapitulation of the Contents of this and the two preceding Chapters. Rabelais, fays he, has imitated in Profe Marot's two wild Discourfes of a Cock and a Bull in Verse, a Sort of Poetry which has been juftly found Fault with by Joachim du Bellay. Here the Subject-matter is a great Law-fuit which had lasted several Years between two noble Personages of the Kingdom of France. There had been for a long Time a Paper-war carried on between them, numberless Law-Pieces had been drawn up on both Sides, all the Courts had been gone thro', and a Legion of Citations foreign to the Point, as the Mode then was, had only ferv'd to puzzle and darken the Affair, instead of unravelling and clearing it up. Both Plaintist and Defendant being quite tired out with this Way of Proceeding, and having heard much Talk of Pantagrue! and his profound and univerfal Knowledge, they intreated him to examine into the Points in difpute between them, and finally decide their Suit according to his own Opinion without conferring with any other Judge whatfoever. He readily undertook this Tark, on condition that, all the Papers that had been drawn up between them being first burnt, the Parties themselves would plead their own Cause personally before him, fince each being certainly best acquainted with his own Business, and both of them Persons of Veracity and Integrity, as he supposed them to be, they would relate their Matter to him naturally without any Thing that was either untrue or not pertinent to the Cafe. Accordingly they appear, and each pleads his own Cause; the Plaintiff under the Name of Kifs-breech, and the Defendant under that of Suckfixele (for that's the Meaning of Rabelais's Hume-vehie) to intimate the mean unworthy Part that Suitors are oftentimes forced to act. But, as in those Days [but not fince to be fure] the Pleadings at the Bar were no less obscure, nor less full of Trumpery than the Writings of the Advocates, which is fignified by that Heap of incoherent Stuff and Torrent of Nonfense on the Part both of Plaintiff and Defendant, who knew nothing of their Affair, except from those Writings which they had indeed but too much and too often pored over; hence it comes, that Pantagruel's Degree is not a whit more intelligible than either of the Pleader's Discourses. Both Parties, however, are satisfied with the Sentence which he paffed, because neither of them faw any Thing in it that cou'd tend to make him think he had loft his Caufe.

they did most clearly perceive to be in him, by his so accurate Decision of this so difficult and thorny Cause, that their Spirits, with the Extremity of the Rapture, being elevated above the Pitch of actuating the Organs of the Body, they sell into a Trance and sudden Extasy, wherein they stayed for the Space of three long Hours: and had been so as yet in that Condition, had not some good People setched Store of Vinegar and Rose-water to bring them again unto their some Sense and Understanding. For the which God be praised every where; And so be it.

CHAP. XIV.

How Panurge related the Manner how he escaped out of the Hands of the Turks.

THE great Wit and Judgment of Pantagruel was immediately after this made known to all the World, by fetting forth his Praises in Print, and putting upon Record this late wonderful Proof he hath given thereof amongst the Rolls of the Crown, and Registers of the Palace, in such Sort, that every Body began to fay, that Solomon, who by a probable Guess only, without any farther certainty, caused the Child to be delivered to its own Mother, shewed never in his Time such a Master-piece of Wisdom, as the good Pantagruel had done; happy are we therefore that have him in our Country: And indeed they would have made him thereupon Master of the Requests, and President in the Court: but he refused all, very graciously thanking them for their Offer; for (faid he) there is too much Slavery in these Offices, and very hardly can they be saved that do exercise them, considering the great Corruption that is amonst Men. Which makes me believe, if the empty Seats of Angels be not fill'd with other Kind of People than those, we shall not have the final Judgment these (1) Seven thousand fixty and seven Jubilees yet to come;

⁽¹⁾ Seven thousand fixty and seven Jubilees.] It is in the Original only Thirty seven Jubilees.

and fo (2) Cusanus will be deceived in his Conjecture. Remember that I have told you of it, and given you fair Advertisement in Time and Place convenient. But if you have any Hogsheads of good Wine, I willingly will accept of a Present of that; which they very heartily did do, in fending him of the best that was in the City, and he drank reasonably well. But poor Panurge bibbed and bows'd of it most villainously; for he was as dry as a Red herring, as lean as a Rake, and like a poor, lank, flender Cat, walk'd gingerly as if he had trod upon Eggs; fo that by fome one being admonished, in the midst of his Draught of a large deep Bowl, full of excellent Claret, with these Words, fair and fostly Gossip, you suck up as if you were mad: I give thee to the Devil (faid he) thou hast not found here thy little tippling Sippers of Paris, that Drink no more than the Chaffinch, and never take in their Beak full of Liquor, till they be bobbed on the Tails after the Manner of the Sparrows. O Companion, if I could mount up as well as I can get down, I had been long 'ere this above the Sphere of the Moon (3) with Empedocles. But I cannot tell what a Devil this means. This Wine is fo good and delicious, that the more I drink thereof, the more I am a thirst. I believe the Shadow of my Master Pantagrael maketh Men a-thirsty, as the Moon makes the Catarrhs and Defluxions: at which Word the Company began to laugh; which Pantagruel perceiving, faid, Panurge, what is that which moves you to laugh fo? Sir, faid he, I was telling them that these devilish Turks are very unhappy, in that they never drink one Drop of Wine; and that though there were no other Harm in all Mahomer's Alcoran, yet for this one base Point of Abitinence from Wine, which therein is commanded, I would

⁽²⁾ Cusanus.] Nicholas de Cusa, Cardinal, who wrote his Conjectures in 1452. He therein supposes, that as the first World perish'd by a Deluge in the 34th Jubilee of fifty Years, the End of the World would happen in the like 34th Jubilee of the Christian Æra, that is, before the Year 1734. I can't dismiss this Article without taking Notice that the Words beginning Which makes me believe, &c. to Remember I have told you of it, &c. are not in Dolet's Edition, but added in that of 1553.

not submit myself unto their Law. But now tell me (said Pantagruel) how you escaped out of their Hands? By G., Sir (said Pannege) I will not lie to you in one Word.

The rascally Turks had broached me upon a Spit all larded like a Rabbit (for I was fo dry and meigre, that otherwise of my Flesh they would have made but very bad Meat) and in this Manner began to roast me alive. As they were thus roafting me, I recommended myfelf unto the Divine Grace, having in my Mind the good St. Lawrence, and always hoped in God that he would deliver me out of this Torment, which came to pass, and that very frangely; for as I did commit myfelf with all my Heart to God, crying, Lord God help me, Lord God fave me, Lord God take me out of this Pain and hellish Torture wherein these traiterous Dogs detain me for my Sincerity in the Maintenance of thy Law: the Turnspit tell alleep by the Divine Will, or else by the Vertue of some good Mercury, who cunningly brought Argus into a Sleep for all his hundred Eyes. When I faw that he did no longer turn me in roafting, I looked upon him, and perceived that he was fast asleep; then took I up in my Teeth a Fire-brand by the End where it was not burnt, and cast it into the Lap of my Roafler; and another did I throw as well as I could under a Field-bed, that was placed near to the Chimney, wherein was the Straw-bed of my Master Turnspite: presently the Fire took hold in the Straw, and from the Straw to the Bed, and from the Bed to the Loft, which was planked and cieled with Firr, after the Fashion of the Foot of a Lamp. But the best was, that the Fire, which I had cast into the Lap of my pattry Roaster, burnt all his Groin, and was beginning to feize upon his Cullions, when he became fensible of the Danger; for his finelling was not fo bad, but that he felt it fooner than he could have feen Day-light. Then fuddenly getting up, and in a great Amazement running to the Window, he cried out to the Streets as high as he could. Dal baroth, Dal-baroth; Dal-baroth; which is as much as to fay, Fire, Fire, Fire: incontinently turning about. he came straight towards me, to throw me quite into the: Rire; and to that Effect had already cut the Ropes ES where-

wherewith my Hands were tied, and was undoing the Cords from off my Feet, when the Master of the House hearing him ery Fire, and fmelling the Smoak from the very Street where he was walking with some other Ba-Thaws and (4) Musiaphas, ran with all the Speed he had to fave what he could, and to carry away his (5) Jewels; yet fuch was his Rage (before he could well refolve how to go about it) that he caught the Broach whereon I was spitted, and therewith killed my Roafter stark dead, of which wound he died there (6) for Want of Government or otherwise; for he ran him in with the Spit a little above the Navel, towards the right Flank, till he pierced the third Lappet of his Liver, and the Blow flanting upwards from the Diaphragm, through which it had made Penetration, the Spit past athwart the Pericardium, and came out above at his Shoulders, betwixt the Spondyly and the left Homoplat.

True it is, (for I will not lie) that in drawing the Spit out of my Body, I fell to the Ground near unto the Anirons, and so by the Fall took some Hurt; which indeed had been greater, but that the Lardons, or little Slices of Bacon wherewith I was stuck, kept off the Blow. My Bahaw then seeing the Case to be desperate, his House burnt without remission, and all his Goods lost, gave himself over unto all the Devils in Hell, calling upon some of them by their Names, (7) Grilgoth, Astarot,

(4) Mustaphas.] Musaffis in the French, which does not mean a Man's Name, but is a common Appellative both in the Turkish and Sclavonian Tongue for a Mahometan Doctor and Prophet,

in French, but that Word in the Plural means one's whole Subflance. Bague, in the Singular, means indeed a Jewel; but Bagues is to Baggage, Bag and Baggage. [See Cotg.] Moy, mes gens, & mes Bagues. Myself, my People, and Goods.

(6) For Want of Government.] For Want of being well look'd after.

(6) For Want of Government.] For Want of being well look'dafter. Gouverner the same as Penser, to dress a Wound. Mat. Cordier [Corderius] de corr. serm. emend. p. 119, of the Edition of 1552. Quis pensat eum? Who's his Surgeon? Who governs him?

(7) Grilgoth, Aftarot, Rappalus.] Names of Devils which feem to prefide in Conflagrations, ride in the Burnings, and direct the Flames, where every Thing is Broil'd (Grill'd) Roafted (Affus and Roei) Rapareed and Raven'd, Rifled, Gribouillis which follows is not in Delet's Edition, but in that of 1553. It is, fays M. du Chat, a

Rappalus and Gribouillis, nine feveral Times; which when I faw, I had above five Pennyworth of Fear, dreading that the Devils would come even then to carry away this Fool, and feeing me fo near him would perhaps fnatch me up too. I am already (thought I) half roafted, and my Lardons will be the Cause of my Mifchief: for these Devils are very lickorous of Lardons, according to the Authority which you have of the Philosopher Jamblicus and Murmault, in (8) the Apology of Boffutis, adulterated pro Magistros nostros: But for my better Security I made the Sign of the Cross; crying. Hageos, athanates hothers (Ho Theos) and none came. At which, my Rogue Bashaw, being very much aggrieved, would in transpiercing his Heart with my Spit have killed himfelf; and to that Purpose had set it against his Breast, but it could not enter because it was not sharp enough. Whereupon I perceiving that he was not like to Work upon his Body the Effect which he intended, although he did not spare all the Force he had to thrust it forward, came up to him and faid, Master Bugring, thou dost here but trifle away thy Time, for thou wift never kill thyfelf thus as thou doeft. Well, (9) thou may'ft hurt or bruife somewhat within thee, so as to make thee languish all thy Life-time most pityfully

Corruption of Griboury, which Oudin renders il bau, folletto, sarfadello, demonio. [Bau, bau, in Italian is our boe-peep.] Folletto our Robin Goodfellow: Innocent merry Devils. Gribouillis means something truculent, and alludes both to Grilling and Boiling. But enough of these diabolical Cook-Russians. Pray God send me Bread; French Bread, if Beggars may be Chusers; and the Devil may keep his Cooks to himself.

(8) The Apology, &c.] Read de Bossuis & contrefactus (not adulterated) pro Magistros nostros. John Murmault or Murmellius of Ruremonde, whose Name was up in 1513. This Man, who was perhaps bossuis (hulch back'd) or otherwise contrefait, as the French say, (deform'd) had belike written some Apology for himself and Brethren, in Answer to some Satyr, which charg'd them with being Bacon-nimmers, Neckwrithers, and Men, for the most Part, of as ill-contriv'd Minds as Bodies.

(9) Thou may'st burt or bruise somewhat, &c.] In the French it is Bien te blesseras quelque burte, i. e. Thou may'st wound thyself in some Place. Quelque burte is the same as Quelque part. Hurte does not mean our English Hurt, but a Place: From the German Ort, in Latin Locus, from whence the Latin barbarous ortare. See more of this in Du Chat, Cotgrave, and others.

E 6

amongst

amongst the Hands of the Chirurgeons; but if thou wilt be conunfelled by me, I will kill thee clear outright, fo that thou shalt not so much as feel it; and trust me, for I have killed a great-many others, who never have complained afterwards. Ha, my Friend, faid he, I prithee do fo, and for thy Paids I will give thee my (10) Cods piece; take, here it is, there are fix hundred Scraphs in it and fome fine Diamonds, and most excellent Rubies. And where are they, faid Epiftemon? By St. John, faid Panurge, they are a good Way hence, if they always keep going: but where is the last Year's Snow? This was the greatest Care that Villon the Parisian Poet took. Make an End, faid Pantagruel, that we may know how thou didst dress thy Bashaw: by the Faith of an honest Man, said Panurge, I do not lie in one Word; I fwaddled him in a fcurvy Swathel-binding. which I found lying there half burnt, and with my Cords, tied him Royster-like both Hand and Foot, in fuch Sort that he was not able to winfe; then past my Spit through his Throat, and hanged him thereon, fastening the End thereof at two great Hooks or Crampirons, upon which they did hang their Halberds; and then, kindling a Fire under him, did Flame you up my Milourt, as they use to dry Herrings in a Chimney; with this, taking his Budget, and a little Javelin that was upon the foresaid Hooks, I ran away a fair Galloprake, and God he knows how I did finell my Shoulder of Mutton.

When I was come down into the Street, I found every Body come to put out the Fire with Store of Water, and feeing me so half-roasted, they did naturally pity my Case, and threw all their Water upon me, which, by a most joyful refreshing of me, did me very much good. Then did they present me with some Victuals, but I could not eat much, because they gave me nothing to drink but Water after their Fashion. Other Hurt they did me none, only one (11) little villainous Turky knobbreasted

Charles at the

⁽¹⁰⁾ Codpicte.] Budget it should be: Bougette, not Brayette, as it is in the erroneous Editions.

⁽¹¹⁾ Little villainous, &c.] Turks love Bacon, the more because it is prohibited Meat. Under this drolling Tale, Rabelais rubs up a

breasted Rogue came to fnatch away some of my Lar. dons; but I gave him fuch a flurdy Thump, and (12) found Rap on the Fingers, with all the Weight of my Javelin, that he came no more the fecond Time. Shortly after this, there came towards me a pretty young (13) Corinthian Wench, who brought me a Box full of Conferves, of round Myrabolan Plums, called Emblicks: and looked upon my poor Roger with an Eye of great Compassion, as it was flea-bitten and pinked with the Sparkles of the Fire from whence it came; for it reached no farther in Length (believe me) than my Knees. But note, that this roafting cured me entirely of a Scian tica, whereunto I had been subject above seven Years before, upon that Side which my Roafter, by falling afleep. fuffered to be burnt.

Now whilst they were thus bufy about me, the Fire triumphed, never ask, how? For it took hold on above two thousand Houses; which one of them espying, cried out, faving, by Mahoom's Belly all the City is on fire. and we do nevertheless stand gazing here, without offering to bring any Relief. Upon this, every one ran to fave his own. For my Part, I took my Way towards. the Gate. When I was got upon the Knap of a little Hillock, not far off, I turned me about as did Lot's Wife, and, looking back, faw all the City burning in a fair Fire: whereat I was fo glad, that I had almost beshit myself for Joy: but God punished me well for it. How? faid Pantagruel. Thus, faid Panurge; for when with Pleasure I beheld this jolly Fire, jesting with myself, and faying, Ha poor Fleas, ha poor Mice, you will have a. bad Winter of it this Year; the Fire is in your Reeks.

certain Sorbonist, who wanted to have our Author burnt for a Heretick. As for the Fellow that fnatch'd at the Bacon, being Humpbreasted, not Hump-back'd, Rabelais says that of him, because such a one, refembling a lean Fowl, wanted some Bacon to-lard and repair that Leanness, as the Breasts of lean Capons and Chickens are ferv'd.

(12) Gave a found Rap, &c.] Donnor Dronos. A Toulouse Phrase. See it prettily descanted upon by D. C.

⁽¹³⁾ Corinthian Wench. Of the same Disposition with those Corintbian Females of Antiquity, who in the Prol. to L. 3. are faid to be fo flout-hearted, that, tho' they were ever fo prudish or old, yet would they furbuth up the Harnels, &c. See Erasmus's Adages in the Word Corintbiari.

it is in your Bed-ftraw: Out came more than fix, yea (14) more than thirteen hundred and eleven Dogs great and fmall, altogether out of the Town, flying away from the Fire. At the first Approach they ran all upon me, being carried on by the Scent of my leacherous half-roafted Flesh, and had even then devoured me in a Trice, if my good Angel had not well inspired me with the Instruction of a Remedy, very sovereign against the Pain of the Teeth. And wherefore, faid Pantagruel, wert thou afraid of the Pain of the Teeth? Wert thou not cured of thy Rheums? By Palm-Sunday, faid Panurge, is there any greater Pain of the Teeth than when the Dogs have you by the Legs? But on a fudden (as my good Angel directed me) I thought upon my Lardons, and threw them into the midst of the Field among them : then did the Dogs run, and fight with one another at fair Teeth, which should have the Lardons: By this Means they left me, and I left them also bustling with, and haring one another. Thus did I escape frolick and lively, Grammercy Roast-meat, and Cookery.

CHAP. XV.

How Panurge shewed a very new Way to build the Walls of Paris.

Pantagruel, one Day to refresh himself of his Study, went a walking towards St. Marcel's Suburbs, to see the Extravagancy of the Gobeline Building, and to taste of the spiced Bread. Panurge was with him, having always a Flagon under his Gown, and a good Slice of a Gammon of Bacon; for without this he never went, saying, That it was his Life-guard; other Sword carried he none. And when Pantagruel would have given him

⁽¹⁴⁾ More than thirteen bundred and eleven Dogs, &c.] Among the Turks, except some very small and exceeding pretty Dogs of Malta or Poland, belonging to Women of the first Rank, all the other Dogs have no particular Owners, but run about the Streets: but the other Dogs above mentioned have as much Care taken of them, and are dress'd as fine as the Master or Mistress that owns them.

one, he answered, that he needed none, for that it would but heat his Feins (Milt). Yea, but, faid Epiftemon, if thou should'it be set upon, how would'st thou defend thyfelf (1) with great Brodkin Blows, answered he, provided Thrusts were forbidden. At their Return, Panurge considered the Walls of the city of Paris, and in Derision said to Pantagruel, (2) See what fair Walls here are! O, how strong they are, and well sitted to keep Geese in a Coop to fatten them! By my Beard they are very forry Walls for fuch a City as this is; for a Cow alone with one Fart would go very near to overthrow fix Fa-thoms of them. O, my Friend, faid Pantagruel, dost thou know what Agefilans faid, when he was asked, Why the great City of Lacedemon was not inclosed with Walls? fhewing them the Inhabitants and Citizens, fo strong, fo well armed, and so expert in Military Discipline; Lo. here, faid he, the Walls of the City: fignifying thereby, that (3) there is no Wall but of Bones, and that Towns and cities cannot have a furer Wall, nor better Fortification, than the Prowefs and Virtue of the Citizens and Inhabitants. So is this City fo strong, by the great Number of warlike People that are in it, that they care not for making any other Walls,

(1) With great Brodkin Blows, provided Thrusts were forbidden.] It means, be would defend himself with kicking (for Brodequin is a Buskin or Boot) provided Raipers, i. e. long small Swords (Estocr, Tucks) were forbidden. For, against such a Weapon, which could reach him at a Distance, his kicking would have done him no Scrvice.

(2) See what fair Walls here are.] The Emperor Charles Vth, with his Army threatening Paris in 1544; then and not before, the French began to fortify it, and repair the Walls thereof, which, it feems, by what Panurge fays, were become so ruinous, a young Goose might easily have got over them, if it had not new'd, i. e. cast its Feathers; for that's the Meaning of the French Word nue (from whence we have it, or rather both of us from the Latin nuto.) Mue likewise signifies a Coop, as Sir T. U. interprets it here: O, how firong these Walls are, and well fitted to keep Geese in a Coop to fatten 'em. Which of these two Constructions is rightest, I must leave to the Reader's own Judgment: Our Author's Words are, O, que fortes sont (ces murailles) & hien en point pour garder les oisons en nue!

font (ces murailles) & bien en point pour garder les oisons en mue!

(3) There is no Wall but of Bones.] It is literally so indeed; but 'tis a Gallicism and means, there's no Wall like that of Bones, il' n' est muraille que de os, i. e. the Inhabitants of a Town are themselves

the best Walls.

Besides, whosoever would go about to Wall it, as Strafsourg, (4) Orleans, or Ferrara, would find it almost
impossible, the Cost and Charges would be so excessive.
Yea, but, said Panurge, it is good nevertheless to have
an Outside of Stone, when we are invaded by our Enemies, were it but to ask, Who is below there? As for
the enormous Expence, which you say would be needful
for undertaking the great Work of walling this City
about, if the Gentlemen of the Town will be pleased to
give me a good round Cup of Wine, I will shew them
a pretty, strange, and new Way how they may build
them cheap enough. How, said Pantagruel? Do not
speak of it then, answered Panurge, and I will tell it
you. I see that (5) the what dye Call-ums of the Women of this Country are cheaper than Stones: of them.

(4) Orleans.] The firong Walls of Orleans were razed by Order of the Court, soon after the Peace of 1562. The Walls of Ferrara were not only high and strong, but stank'd with Towers and good. Bastions, which, after it came into the Pope's Hands, were greatly augmented and enlarg'd instead of being suffer'd to go to decay.

(5) The What d'ye Call-ums of the Women, &c. In the Original it is, Callibifris des Femmes. Why Callibifri (for that is the Singular of Callibifris f should fignify a Woman's tafted Honours, I know not, unless it comes from the Greek Kalli Bottes pulebros racemos babens. M. du Chat says nothing to it, thinking it a ticklish Point perhaps. M. le Roux, in his Dictionary of Pawb Words, says it means le Centre de l'Amour, ou la Nature d'une Femme, le Temple de Venus. Oudin likewise confines the Word to a Woman's secret Parts, Natura della Donna; but Rabelais uses the same for a Monk's Pudenda likewise in the next Chapter. To return to M. du Chat: he tells-us, he has read of a Woman who having by her last Will and Testament lest the Franciscans of Amiens a Piece of Land call'd Callibistry, those good Fathers put the following Epitaph under their Great Church Porch.

Cy git Louison la conturiree Qui par Dovotion singuliere Laissa aux Cordeliers d'icy. Son si jolly Callibistry.

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estada estada Lendo brase to

.895.51

In English.

Who so well lov'd the Myst'ry;
She lest the Friars of this Town
Her pretty Callibistry.

should the Walls be built, ranging them in good Symmetry by the Rules of ArchiteAure, and placing the largest in the first Rank, then sloping downwards Ridgeways, like the Back of an Ass; the middle fized ones must be ranked next, and last of all the least and smalleft. This done, there must be a fine little interlacing of them, like Points of Diamonds, as is to be feen in the great Tower of Bourges, with a like Number of the lufty C. tfoes that dwell in the claustral Codpieces. What Devil were able to overthrow fuch Walls? There is no Metal like it to refift Blows, infofar that if (6) Culverinthat should come to grafe upon it, you would incontinently see distil from thence the blessed Fruit of the great Pox, as fmall as Rain. Beware in the Name of the Devils, and hold off. Fathermore, no Thunderbolt or Lightning would fall upon it; for why? They are all either bless'd or consecrated. I see but one inconveniency in it. Ho, ho, ha, ha, faid Pantagruel, and what is that? It is that the Flies would be to lickorish of them, to a Wonder, and would quickly gather there together, and there leave their Ordure and Excretions, and fo all the Work would be spoiled. But see how that might be re-medied: they must be wiped and made rid of the Flies with fair Fox-tails, or good great Ais-pizzles of Provence. And to this Purpose I will tell you, as we go to Supper, a brave Example set down by Frater Lubinus, Libro de compotation bus mendicantium.

In the Time that the Beasts did speak (which is not yet three Days ago) a poor Lion walking through the Forest of Bieure, and saying his own little private Devotions, past under a Tree where there was a roguish Collier gotten up to cut down Wood: who seeing the Lion, cast his Hatchet at him, and wounded him enormoutly in one of his Legs: whereupon the Lion halting, so long toiled and turmoiled himself in roaming up and down the Forest to find Help, till at last he met with

⁽⁶⁾ Culverin-shot.] Here Rabelais is too licentious for me to explain his quibbling upon the Words Couille-vrines & Coule-vrine & le couillon d'un levrier, & c. M. du Chat makes the Application thereof to the Incest, as 'tis call'd, of the Monks and Nuns, in their Amours. See therefore du Chat himself, for I must hasten to other Mattere.

a Carpenter, who willingly looked upon his Wound. cleanfed it as well as he could, and filled it with Moss. telling him that he must wipe his Wound well, that the Flies might not do their Excrements in it, whilft he should go fearch for some Mellefoil, commonly called the Carpenter's Herb. The Lion, being thus healed, walked along in the Forest; at what Time, a sempiternous old Hag was picking up, and gathering some Sticks in the faid Forest, who, seeing the Lion coming towards her, for Fear fell down backwards, in such Sort, that the Wind blew up her Gown, Coats, and Smock, even as far as above her Shoulders, which the Lion perceiving, for Pity ran to fee whether she had taken any Hurt by the Fall; and thereupon, confidering her what you call it, faid, O, poor Woman, who hath thus wounded thee? Which Words when he had spoken, he espied a Fox, whom he called to come to him, faying, Coffip Re-

nard, hau, hither, hither, and for Cause.

When the Fox was come, he faid unto him, My Goffip and Friend, they have hurt this good Woman here between the Legs most villainously, and there is a manifest Solution of Continuity: fee how great a Wound it is, even from the Tail up to the Navel, in Measure four, nay full five Handfuls and a Half; this is the Blow of an Hatchet, I doubt me it is an old Wound, and therefore, that the Flies may not get into it, wipe it luftily, well and hard, I prithee, both within and without; thou hast a good Tail and long; wipe, my Friend, wipe, I befeech thee, and in the mean while I will go get some Mofs to put into it. For thus ought we to fuccour and help one another. Wipe it hard, thus, my Friend, wipe it well, for this Wound must be often wiped, otherwise the Party cannot be at Ease. Go to, wipe well, my little Geffip, wipe: God hath furnished thee with a Tail; thou haft a long one, and of a Bigness proportionable, wipe hard and be not weary. A good Wiper, who, in wiping continually, wifeth with his Wipard, by Wasps shall never be wounded. Wipe, my pretty Minion, wipe, my little Bully, I will not stay long. Then went he to get Store of Moss; and, when he was a little Way off, he cried out in speaking to the Fox thus, Wipe well still, Goffip, wipe, and let it never grieve thee to wipe well, my

my little Goffip, I will put thee into Service to be Wiper to Don Pedro de Castille: Wipe, only wipe, and no moré. The poor Fox wiped as hard as he could, here and there. within and without: but the false old Trot did so fizzle and foist, that the stunk like a hundred Devils. Which put the poor Fox to a great deal of ill Ease; for he knew not to what Side to turn himself, to escape the unfavoury Perfume of this old Woman's postern Blasts. And whilst to that Effect he was shifting hither and thither, without knowing how to shun the Annoyance of those unwholesome Gults, he saw that behind there was yet another Hole, not fo-great as that which he did wipe, out of which came this filthy and infectious The Lion at last returned, bringing with him of Moss more than eighteen Packs would hold, and began to put it into the Wound, with a Staff which he had provided for that Purpose; and had already put in full fixteen Packs and a half, at which he was amazed: What a Devil, faid he, this Wound is very deep, it would hold above two Cart-loads of Moss. The Fox, perceiving this, faid unto the Lion, O, Goffip Lion, my Friend, I pray thee do not put in all thy Moss there, keep some of it: for there is yet here another little Hole, that stinks like five hundred Devils. I am almost choaked with the Smell thereof, it is so pestiferous and impoisoning.

In this Manner, faid Panurge, must these Walls be kept from the Flies; and Wages allowed to some for wiping of them. Then faid Pantagruel, How dost thou know that the privy Parts of Women are at fuch a cheap Rate? For in this City there are many virtuous, honest, and chaste Women, besides the Maids. Et ubi prenus, faid Panurge? I will give you my Opinion of it, and that upon certain and affured Knowledge. I do not brag that I have bum-bafted four hundred and feventeen, fince I came into this City, though it be but nine Days ago. But this very Morning I met with a good Fellow, who in a Wallet, fuch as Æ fop's was, carried two little Girls of two or three Years old at the most, one before, and the other behind. He demanded Alms of me, but I made him Answer, that I had more Cods than Pence. Afterwards I asked him, Good Man, these two Girls are they Maids? Brother, faid he, I have carried them thus

these two Years, and in Regard of her that is before, whom I see continually, in my Opinion she is a Virgin, nevertheless I will not put my Finger in the Fire for it; as for her that is behind, doubtless I can say Nothing. Indeed, said Pantagruel, thou art a merry Companion, I will have thee to be apparrelled in my Livery: and therefore caused him to be cloathed most gallantly, according to the Fashion that then was; only that Panurge would have the Codpiece of his Breeches three Foot long, and in Shape square, not round, which was done, and was well worth the seeing. Oftentimes he was wont to say, that the World had not yet known the Emolument and Utility that is in wearing great Codpieces; but Time would one Day teach it them, as all Things have been invented in Time.

God keep from Hurt, said he, the good Fellow whose great Codpiece hath saved his Life. God keep from Hurt him, whose great Codpiece hath been worth to him, in one Day, one hundred threescore thousand and nine Crowns. God keep from Hurt him, who by his great Codpiece hath saved a whole City from dying by Famine. And by G— I will make a Book of the Commodity of great Codpieces, when I shall have more Leifure. And indeed he composed a fair great Book with Figures, but it is not printed as yet that I know of.

CHAP. XVI.

Of the Qualities and Conditions of Panurge.

Panurge was of a middle Stature, not too high nor too low, and had somewhat an Aquiline Nose, made like the Handle of a Razor. He was at that Time sive and thirty Years old or thereabouts, fine to gild like a leaden Dagger; for he was a very gallant Man of his Person, only that he was a little lewd, and naturally subject to a Kind of Disease, which at that Time they called Lack of Money; a Malady Nonpareil: yet notwithstanding he had threescore and three Tricks to help himself at his Need. Of which the most honourable and most ordinary was by the Way of Filching; for he

was a quarrelsome Fellow, a Sharper, Drinker, Royfler, Scowerer, and a very dissolute and debauched Fellow, if there were any in *Paris*; otherwise, and in all Matters else, the best Man in the World. And he was still contriving some Plot, and devising Mischief against

the Serjeants and the Watch.

At one Time he affembled three or four especial good Hacksters and roaring Boys: made them in the Evening drink like Templars, afterwards led them till they came above St. Genevieve, or about the College of Navarre; and at the Hour that the Watch was coming up that way, which he knew by putting his Sword upon the Pavement, and his Ear by it (and when he heard his Sword shake, it was an infallible Sign that the Watch was near) at that Instant he and his Companions took a Tumbrel or Dung-cart, and gave it the Brangle, hurling it with all their Force down the Hill, and so overthrew all the poor Watchmen like Pigs, and then ran away upon the other Side; for, in less than two Days, he knew all the Streets, Lanes, and Turnings in Paris,

as well as his (7) Deus det.

At another Time he laid in some fair Place, where the faid Watch was to pass, a Train of Gun-powder, and, at the very Instant that they went along, sent Fire to it, and then made himself Sport to see what good Grace they had in running away, thinking that St. Anthony's Fire had caught them by the Legs. As for the poor Masters of Arts and Theologues, he did persecute them above all others. When he met with any of them upon the Street, he would never fail to put some Trick or other upon them; fometimes putting a fry'd Turd in their graduate Hoods; at other Times pinning on little Fox-tails or Hares-ears behind them, or some such other roguish Prank. One Day that the Theologians were appointed all to meet in the Sorbonne, he made a Barbonnesa Tart, made of Store of Garlick, Galbanum, Assafætida, Castoreum, Dogs Turds very warm, which he steep'd, temper'd, and liquify'd in the corrupt Matter of pocky Biles and pestiferous Blotches; and, very early in the morning, therewith anointed all the Lattices and

⁽⁷⁾ Deus det.] Latin Grace after Meat.

Grates of the Sorbonne in fuch Sort, that the Devil could not have endured it. Which made all these good People, there to give up their Gorges, and vomit what was upon their Stomachs before all the World, as if they had flayed the Fox. And ten or twelve of them died of the Plague; fourteen became Lepers, eighteen grew loufy, and above feven and twenty had the Pox, but he did not care a Button for it. He commonly carried a Whip under his Gown, wherewith he whipp'd without Remission the Pages whom he found carrying Wine to their Masters, to make them mend their Pace. In his Coat he had above fix and twenty little Fobs and Pockets always full, one with fome Lead-water, and a little Knife as sharp as a Glover's Needle, wherewith he used to cut Purses: another with some Kind of bitter Stuff, which he threw into the Eyes of those he met: another with Clotburs, penned with little Geefe or Capons Feathers, which he cast upon the Gowns and Caps of honest People, and often made them fair Horns which they wore about all the City, fometimes all their Very often also upon the Women's Hoods would he stick, in the hind Part, Somewhat made in the Shape of a Man's Member. In another he had a great many little Horns full of Fleas and Lice, which he borrowed from the Beggars of St. Innocent, and cast them with fmall Canes or Quills to write with, into the Necks of the daintiest Gentlewomen that he could find, yea even in the Church; for he never feated himself above in the Choir, but always fat in the Body of the Church amongst the Women, both at Mass, at Vespers, and at Sermon. In another he used to have good Store of Hooks and Buckles, wherewithal he would couple Men and Women together, that fat in Company close to one another; but especially those that wore Gowns of crimfon Taffaties, that, when they were about to go away, they might rend all their Gowns. In another he had a Squib furnished with Tinder Matches, Stones to strike Fire, and all other Tackling necessary for it. In another, two or three burning Glasses, wherewith he made both Men and Women sometimes mad, and in the Church put them quite out of Countenance; for he faid that

that there was but an Antistrophe between a Woman,

folle a la meffe, and molle a la feffe.

In another, he had a good deal of Needles and Thread, wherewith he did a thousand little devilish Pranks. One Time at the Entry of the Palace unto the great Hall, where a Cordelier was to fay Mass to the Counfellors; he did help to apparel him, and put on his Vestments; but in the accoutring of him, he sewed on his Alb, Surplice, or Stole, to his Gown and Shirt, and then withdrew himself, when the said Lords of the Court, or Counsellors, came to hear the faid Mass: but (8) when it came to the Ite, miffa eft, that the poor Frater would have laid by his Stole, or Surplice, he plucked off withal both his Frock and Shirt, which were well fewed together, and, thereby stripping himfelf up to the very Shoulders, shewed his (9) What d'ye Call-um to all the World, which was no small one, as you may imagine: and the Friar still kept haling, but fo much the more did he discover himself, and lay open his Back-parts, till one of the Lords of the Court faid, How now, what's the Matter? Will this good Father make us here an Offering of his Tail to kiss it? Nay, St. Anthony's Fire kifs it for us. From thenceforth was made an Ordinance, that the poor Fathers should never difrobe themselves any more before the World, but in their Vestry-room, especially in the Presence of Women, lest it should tempt them to the Sin of Longing, and difordinate Defire. The People then asked, Why it was the Friars had so long and large Genitories? The said Panurge refolved the Problem very neatly, faying, That which makes Affes to have such great Ears is, that their Dams did put no Biggins on their Heads, as (10) D'Alliaco mentioneth in his Suppositions; by the like Reason, that,

(9) His What d'ye call-um.] Son Callibiftry, in French. See

this Word explained in the preceding Chapter.

⁽⁸⁾ When it came to the Ite, missa est.] The Mass never ends with Ite, missa est, but during the Octaves, or at Festivals that have nine Lessons. At other Times, it concludes with Benedicamus Domino, or Requiescant in Pace.

⁽¹⁰⁾ D'Alliaco in bis Suppositions.] He rubs up the Sorbonists, in the Person of Peter d'Alli, a Doctor of Paris, Archbishop of Gambray, and Cardinal, who dy'd in 1425.

which makes the Generation-tools of those fair Fraters fo long, is, for that they wear no (11) bottom'd Breeches, and therefore their jolly Member, having no Impediment, hangeth dangling at Liberty, as far as it can reach, with a wiggle-waggle down to their Knees, as Women carry their Patinotre Beads. And the Cause, wherefore they have it so correspondently great, is, that in this constant wig-wagging the Humours of the Body descend into the said Member: For, according to the Legists, Agitation and continual Motion is Cause of Attraction.

Item, He had another Pocket full of itching Powder, called Stone-allum; whereof he would cast some into the Backs of those Women, whom he judged to be most beautiful and stately, which did so ticklishly gall them, that some would strip themselves in the open View of the World, and others dance like a Cock upon hot Embers, or a Drum-stick on a Taber: Others again ran about the Streets, and he would run after them: to such as were in the stripping Vein, he would very civilly come to offer his Attendance, and cover them with his

Cloak, like a courteous and very gracious Man.

Item, In another he had a little Leather-bottle full of old Oil; wherewith, when he faw any Man or Woman in a rich new handsome Suit, he would grease, smutch, and spoil all the best Parts of it under Colour and Pretence of touching them, saying, This is good Cloth, this is good Satin, good Tassaties; Madam, God give you all that your noble Heart desireth: you have a new Suit, pretty Sir; and you a new Gown, sweet Missress, God give you Joy of it, and maintain you in all Prosperity; and with this would lay his Hand upon their Shoulders; at which Touch such a villainous Spot was lest behind, so enormously engraven to Perpetuity in the very Soul, Body, and Reputation, that the Devil him-

⁽¹¹⁾ Bottom'd Breeches.] The Rule of St. Francis forbids 'em wearing any. And therefore in the Book de Cagotis tollendis, which a little lower, 1. 3. ch. 8, Rabelais afcribes to Justinian, the same Rabelais, who hated all Mendicant Friars, makes that Emperor say, That the Summum bonum of States consisted in braguibus & braguetis, that is, in not maintaining or feeding such People as wear no Breeches or Drawers, and consequently have no Codpieces.

felf could never have taken it away. Then upon his departing, he would fay, Madam, take Heed you do not

fall, for there is a filthy great Hole before you.

Another he had all full of Euphorbium, very finely pulverized: in that Powder did he lay a fair Handkerchief curiously wrought, which he had stolen from a pretty Sempstress of the Palace, in taking away a Louse from off her Bosom, which he had put there himself. And when he came into the Company of some good Ladies, he would trifle them into a Discourse of some fine Workmanship of Bone Lace; then immediately put his Hand into their Bosom asking them, And this Work: is it of Flanders or of Hainault? And then drew out his Hankerchief, and faid, Hold, hold, look what Work here is, it is of Foutiman, or of Foutarabia: and, shaking it hard at their Nose, made them sneeze for four Hours without ceafing. In the mean While he would fart like a Horse, and the Women would laugh, and fay, How now, do you fart Panurge? No, no, Madam, faid he, I do but tune my Tail to the plain Song of the Musick, which you make with your Nose. In another, he had a Picklock, a Pelican, a Crampiron, a Crook, and fome other Iron Tools, wherewith there was no Door nor Coffer which he would not pick open. He had another full of little Cups, wherewith he played very artificially; for he had his Fingers made to his Hand, like those of Minerva or Arachne, and had heretofore cried Treacle. And when he changed a Teston, Cardecu, or any other Piece of Money, the Changer had been more fubtil than a Fox, if Panurge had not at every Time made five or fix Sols vanish away visibly, openly, and manifestly, without making any Hurt or Lesion, whereof the Changer should have felt nothing but the Wind.

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CHAP. XVII.

How Panurge gained the Pardons, and married the old Women; and of the Suit in Law which he had at Paris.

NE Day I found Panurge very much out of Countenance, melancholick, and filent, which made me fuspect that he had no Money; whereupon I faid unto him, Panurge you are fick, as I do very well perceive by your Phyliognomy; and I know the Difeafe. you have a Flux in your Purse; but take no Care, I have yet feven Pence Halfpenny, that never faw Father nor Mother, which shall not be wanting no more than the Pox in your Necessity. Whereunto he answered me, Well, well, for Money, one Day I shall have but too much; for I have a Philosopher's Stone, which attracts Money out of Men's Purses, as the Loadstone doth Iron. But will you go with me to gain the Pardons, faid he? By my Faith, faid I, I am no great Pardon-taker in this World; if I shall be any such in the other, I cannot tell. Yet let us go in God's Name, it is but one Farthing more or less. But, said he, lend me then a Farthing upon Interest. No no, said I, I will give it you freely, and from my Heart. Grates vobis Dominos, faid he.

So we went along, beginning at St. Gervase, and I got the Pardons at the first Box only; for in those Matters very little contenteth me. Then did I say my small Suffrages, and the Prayers of St. Brigid; but he gained them at all the Boxes, and always gave Money to every one of the Pardoners. From thence we went to our Lady's Church, to St. John's, to St. Anthony's, and so to the other Churches, where there was a (1) Banquet of Pardons; for my Part, I gained no more of them. But he at all the Boxes kissed the Relicks, and gave at every one. To be brief, when we were returned, he brought me to drink at the Castle-Tavern, and

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there shewed me ten or twelve of his sittle Bags full of Money; at which I bless'd myself, and made the sign of the Crass, saying, Where have you recover'd so much Money in so little Time? Unto which he answered me, that he had taken it out of the Basons of the Pardons. For in giving them the first Farthing, said he, I put it in with such Sleight of Hand, and so dextrously, that it appeared to be a Three-pence, thus (2) with one Hand I took Three-pence, Nine-pence, or Six-pence at the least, and with the other as much, and so through all

the Churches where we have been.

Yea, but, said I, you damn yourself (3) like a Snake, and are withal a Thief and facrilegious Person. True, said he, in your Opinion, but I am not of that Mind; for the Pardoners do give me it, when they say unto me in presenting the Relicks to kiss, Centuplum accipies; that is, that for one Penny I should take a hundred. For Accipies is spoken according to the Manner of the Hebrews, who use the future Tense instead of the Imperative, as you have in the Law, Diliges Dominum; that is, dilige: Even so when the Pardon-bearer says to me, Centuplum accipies; his Meaning is, Centuplum accipie: And so doth Rabbi Kimi, and Rabbi Eben Ezra expound it, and all the Masorets, & ibi Bartholus. Moreover, (4) Pope Sixtus gave me sisteen hundred Francks of yearly

(2) With one Hand I took, &c.] Erasmus's Colloquies in the Chapter intituled, Peregrinatio religionis ergo. Ogygius. Imo vero sunt quidam adeò dediti Sanctissima Virgini, ut dum simulant sese munus imponere altari, mira dexteritate suffurentur quod alius posuerat.

(3) Like a Snake.] Wrong. It is in the Original, Vous vous dannez comme une serpe. Une serpe does not mean a Snake, (tho' un serpent does) but a Wood-cleaver's Bill used in lopping or cutting small Wood: or a Vine-dresser's Pruning-knife; so to damn one's self like a Pruning-knife is, to go as surely to the Devil, as a Pruning-knife to the lopping of a Vine-branch, or, as M. du Chat explains it, to plunge one's self into the Jaws of Hell, head-foremost, as a Wood-seller, when he'll work no longer, throws his Bill into the Bottom of his Basket: Hotte; wide at Top and narrow at Bottom. See this explanation confirm'd, 1. 8. c. 22.

(4) Pope Sixtus, &c.] Sixtus IV. the same whom, in ch. 30, Epistemon says he saw in Hell an Anointer of those that have the Pox. Sed & recentioribus temporibus Sixtus Pontifex maximus, Roma nobile admodum supanar extruxit, says Agrippa of the same Pope, in his

yearly Pension upon his Ecclesiastical Revenues and Treafure, for having cured him of a canchrous Botch, which did so torment him, that he thought to have been a Cripple by it all his Life. Thus do I pay myself at my own Hand (for otherwise I get nothing) upon the faid Ecclesiastical Treasure.

Ho, my Friend! faid he, if thou didft know how well I feathered my Nest, by the Pope's Bull of the Croifade, thou would'st wonder exceedingly. It was worth to me above six thousand Florins. And what a Devil is become of them, said I; for of that Money thou hast not one Halfpenny. They returned from whence they came, said he, they did no more but change their Master.

But I employed at least three thousand of them in marrying (not young Virgins, for they find but too many Husbands) but great old fempiternous Trots, which had not fo much as one Tooth in their Heads. And that out of the Confideration I had, that thefe good old Women had very well fpent the Time of their Youth in playing at the Clofe-buttock-game to all Comers, ferving the foremost first, till no Man would have any more Dealing with them. And by G- I will have their Skin-coat shaken once yet before they die. By this Means, to one I gave a hundred Florins, to another fix Score, to another three hundred, according as they were infamous, detestable, and abominable. For by how much the more horrible and execrable they were, fo much the more must I needs have given them. Otherwise the Devil would not have jumm'd them. Presently I went to some great and fat Wood-porters, or fuch like, and did myfelf make the Match; but before I did shew him the old Hags, I made a fair Muster to him of the Crowns, faying, Good Fellow, fee what I will give thee, if thou wilt but condescend to duste, dinfredaille, or leacher it one good Bout. Then began the poor Rogues to gape like old Mules, and I caused to be provided for them a Banquet, with Drink of the best, and Store of Spiceries, to put the old Women in Rut and Heat of Lust. To be short, they oc-

Vanit. Scient. cap. de Lenonia: Which is nothing less than sufficient to authorize what Panurge says; but Sixtus had been a Franciscan Friar, and that was enough to set Rabelais against him.

cupied all like good Souls; only to those that were horribly ugly and ill-favoured, I caused their Heads to be

put within a Bag, to hide their Face.

Besides all this, I have lost a great deal in Suits of Law. And what Law-fuits could'it thou have, faid I? Thou hast neither House nor Lands. My Friend, said he, the Gentlewomen of this City had found out, by the Instigation of the Devil of Hell, a Manner of high-mounted Gorgets, and Neckerchiefs for Women, which did fo clotely cover their Bosoms, that Men could no more put their Hands under; for they had put the Slit behind, and those Neckcloths were wholly shut before; whereat the poor fad contemplative Lovers were much discontented. Upon a fair Tuesday, I presented a Petition to the Court, making myself a Party against the said Gentlewomen; and shewing the great Interest that I pretended therein, protesting that, by the same Reason, I would cause the Codpiece of my Breeches to be fewed behind, if the Court would not take Order for it. In fum, the Gentlewomen put in their Defences, shewed the Grounds they went upon, and constituted their Attorney for the prosecuting of the Cause; but I pursued them so vigorously, that by a Sentence of the Court it was decreed, those high Neckcloths should be no longer worn, if they were not a little cleft and open before: but it cost me a good Sum of Money. I had another very filthy and beaftly Process against Master Folifoh and his Deputies, that they should no more read privily by Night the Pipe, Puncheon, nor Quart of (5) Sentences; but in fair full-day, and that in the Sorbonne, in the Face of the (6) Arrian Sophisters, where I was ordained to pay the Charges, by Reason of some Clause mistaken in the Relation of the Serjeant. Another Time I framed a Complaint to the

(6) Arrian Sophisters.] Read Artitian, i. e. Masters of Arts. A

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⁽⁵⁾ Sentences.] He alludes to the different Books of the famous Peter Lombard's Sentences; which were grown so common by the numberless Editions thereof, and withal so little esteem'd by many, that the Night-men (Gold-sinders) had it in their Power, for some Time past, to read the Book from one End to t'other, by Means of the Bumfodder Fragments of it which they sound in the Houses of Office.

Court, against the Mules of the Presidents, Counsellors, and others, tending to this Puppose; that when in the lower Court of the Palace, they lest them to champ on their Bridles (7) some Bibs might be made for them, that with their Driveling they might not spoil the Pavement, to the End that the Pages of the Palace might play upon it at Dice, or Coxbody at their own Ease, without spoiling their Breeches at the Knees. And for this I had a fair Decree, but it cost me dear. Now reckon up what Expence I was at in little Banquets, which from Day to Day I made to the Pages of the Palace. And to what End, said I? My Friend, said he, thou hast no Pastime at all in this World. I have more than the King; and if thou wilt join thyself with me, we will do the Devil together.

No, no, faid I, (8) by St. Adauras that I will not, for thou wilt be hanged one Time or another. And thou, faid he, wilt be interred some Time or other. Now which is most honourable, the Air or the Earth? Ho, gross.

Whilst the Pages are at their Banqueting, I keep their Mules, and to some one I cut the Stirrup-leather of the mounting Side, till it hang but by a thin Strap or Thread, that, when the great Puff-guts of the Counsellor, or some other had taken his Swing to get up, he may fall flat on his Side like a Porker, and so furnish the Spectators with more than a hundred Francks Worth of Laughter. But I laugh yet further, to think how at his Home-coming the Master-page is to be whipp'd like green Rie, which makes me not repent what I have bestow'd in feasting them. In Brief, he had (as I said before) threescore and three Ways to acquire Money,

⁽⁷⁾ Some Bibs might be made for them.] Add, by the Counsellors Wives.

⁽⁸⁾ By St. Adauras.] I fancy that as Aura fignifies the Air, and particularly the Air we breathe, Rabelais invented this Saint, as a Patron to preferve one from being suspended in the Air, and from having the Vitals stop dethere. And indeed the Quibble is not amiss, when, in speaking to a Man that will one Day come to be hang'd, the Person speaking affects to swear by St. Adauras, as much as to say vacuas pendebis ad Auras. In short, what Panurge says here, is taken from Plutarch's Discourse proving, That nothing but Vice can render a Man unhappy.

CHAP. XVIII. [127]

but he had two hundred and fourteen to spend it, besides his Drinking.

CHAP. XVIII.

How a great Scholar of England would have argued against Pantageuel, and was overcome by Panturge.

IN that same Time a certain learned Man, named Thaumast, hearing the Fame and Renown of Pantagruel's incomparable Knowledge, came out of his own Country of England, with an Intent only to fee him, to try thereby, and prove, whether his Knowledge in Effect was so great as it was reported to be. In this Resolution, being arrived at Paris, he went forthwith unto the House of Pantagruel, who was lodged in the Palace of St. Denys, and was then walking in the Garden with Panurge, philosophizing after the Fashion of the Peripateticks. At his first Entrance he startled, and was almost out of his Wits for Fear, seeing him so great and fo tall; then did he falute him courteously, as the Manner is, and faid unto him (1) very true it is, faith Plato, the Prince of Philosophers, that if the Image of Knowledge and Wisdom were corporeal and visible to the Eyes of Mortals, it would fir up all the World to admire her. Which we may the rather believe, that the very bare Report thereof, scattered in the Air, if it happen to be received into the Ears of Men, who for being studious, and Lovers of virtuous Things, are called Philosophers, doth not fuffer them to fleep nor rest in Quiet, but so pricketh them up, and fets them on Fire, to run unto the Place where the Person is, in whom the said Knowledge is faid to have built her Temple, and uttered her Oracles; as it was manifestly shewn unto us in the Queen of Sheba, who came from the utmost Borders of the East and Persian Sea, to behold the Order of Solomon's House,

⁽¹⁾ Very true it is, faid Plato, &c.] Thaumast speaks after Erasmus in his Colloquy intituled Diluculum.

and to hear his Wisdom. In Anacharsis, who came out of Scythia, even (2) unto Athens, to fee Solon. In Pythagoras, who travelled far to visit the (3) Memphitical Vaticinators. In Plato, who went a great Way off to fee the Magicians of Egypt, and Architas of Tarentum. In Apollonius Tyaneus, who went as far unto Mount Caucasus, passed along the Scythians, the Massagetes, the Indians, and failed over the great River Philon. even to the Brachmans (4) to fee Hiarchas: As likewife. unto Babylon, Chaldea, Media, Affyria, Parthia, Syria, Phænicia, Arabia, Palestina, and Alexandrina, even unto Æthiopia, to see the Gymnosophists. The like Example have we of (5) Titus Livius, who to fee and hear divers studious Persons, came to Rome, from the Confines of France and Spain. I dare not reckon myself in the Number of those so excellent Persons, but well would be called studious, and a Lover, not only of Learning, but of learned Men also. And indeed, having heard the Report of your so inestimable Knowledge, I have left my Country, my Friends, my Kindred, and my House, and am come thus far, valuing as nothing the Length of the Way, the Tediousness of the Sea, nor Strangeness of the Land, and that only to see you, and to confer with you about some Passages in Philosophy, of Geomancy, and of the Cabalifick Art; whereof I am doubtful, and cannot fatisfy my Mind; which if you can refolve, I yield myfelf unto you for a Slave henceforward, together with all my Posterity: for other Gift have I none, that I can esteem a Recompence sufficient for fo great a Favour. I will reduce them into Writing, and Ta-morrow publish them to all the learned Men in the City, that we may dispute publicly before them.

pbyry, n. 9, Kuster's Edition.
(4) To see Hiarchas.] This is taken from Philostratus, 1. 2, last

ch. of Apollonius's Life.

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⁽²⁾ To Athens, to see Solon.] Ælian, I. 5, De Varia Historia.
(3) Memphitical Vaticinators.] See Pythagoras's Life by Porbbyry, n. 9, Kuster's Edition.

⁽⁵⁾ Titus Livius.] See Pliny the younger, 1. 2. Ep. 3. All this has been very faithfully copy'd by Theodofius Valentinian a Frenchman, page 4, of his Amant Ressuscite de la Mort d'Amour, printed in 1548.

But fee in what Manner, I mean that we shall dispute. I will not argue pro & contra, as do the fottish Sophisters of this Town, and other Places. Likewise I will not dispute after the Manner of the Academicks, by Declamation. Nor yet by Numbers, as Pyth goras was wont to do, and as Picus de la Mirandula did of late at Rome. But I will Dispute by Signs, only, without speaking; for the Matters are so abstruse, hard, and arduous, that Words, proceeding from the Mouth of Man, will never be fufficient for unfolding of them to my Liking. May it therefore please your Magnificence to be there, it shall be at the great Hall of Navarre, at Seven o'Clock in. the Morning. When he had spoke these Words, Pantagruel very honourably faid unto him, Sir, of the Graces that God hath bestowed upon me, I would not deny to communicate unto any Man to my Power; for whatever comes from him is good, and his Pleasure is, that it should be increased when we come amongst Men worthy and fit to receive this celestial Manna of honest Literature. In which Number, because that in this Time (as. I do already very plainly perceive) thou holdest the first Rank, I give thee Notice that at all Hours thou shalt find me ready to condescend to every one of thy Requests. according to my poor Ability: although I ought rather to learn of thee, than thou of me; but as thou hast protested, we will confer of thy Doubts together, and will feek out the Resolution, even unto the bottom of that undrainable Well, where (6) Heraclitus fays the Truth lies hidden. And I do highly commend the Manner of arguing which thou hast proposed, to wit, by Signs without speaking; for by this Means thou and I shall understand one another well enough, and yet shall be free from (7) that clapping of Hands, which thefe

(6) Heraclitus, &c.] Rabelais talks after the fame Manner, 1. 3. ch. 35, contrary to the received Opinion that this was Democritus's.

⁽⁷⁾ That clapping of Hands which the blockish Sophisters mae.] In the Sorbonne, during the Continuance of the solemn Act call'd Sorbonica. Ramus in his Discourse of the Reformation of the University of Paris in 1452. Franciscanus quidam, abbine Annos centum post Cardinalis Totævillæi reformationem clamores quæstionares amplificati, totumque diem unum discipulis contra altercantibus respondit nullo Ju-

blockish Sophisters make, when any of the Arguers hath gotten the better of the Argument. Now To-morrow I will not fail to meet thee at the Place and Hour thou hast appointed; but let me intreat thee, that there be not any Strife or Uproar between us, and that we feek not the Honour and Applause of Men, but the Truth only. To which Thaumast answered, The Lord God maintain you in his Favour and Grace; and, instead of my Thankfulness to you, pour down his Bleffings upon you, for that your Highness and magnificent Greatness hath not disdained to descend to the Grant of the Request of my poor Baseness; so farewel till To-morrow. Farewel, faid Pantagruel: Gentlemen, you that read this prefent Discourse, think not that ever Men were more elevated and transported in their Thoughts, than all this Night were both Thanmast and Pantagruel: for Thaumast faid to the Keeper of the Inn of Cluny, where he was lodged, that in all his Life he had never known himself so dry as he was that Night: I think, said he, that Pantagruel held me by the Throat: Give Order, I pray you, that we may have fome Drink, and fee that some fresh Water be brought unto us to gargle my Palate.

On the other Side Pantagruel stretched his Wits as high as he could, entering into very deep and serious Meditations, and did nothing all that Night but plod upon, and turn over the Book of Beda, de Numeris & Signis. Plotius's Book, de Inenarrabilibus. The Book of Proclus, de Magia. The Book of Artemidorus, περι ονειροκριτικών. Of Anexagoras, περι σημείων. Dinarius, περι άφατων. The Books of Philistion. Hipponax, περι ανεκφωνητών; and a Rabble of others so long, that Panurge said unto him,

My Lord, leave all these Thoughts, and go to Bed: for I perceive your Spirits to be so troubled by a too intensive bending of them, that you may easily fall into some Quotidian Fever with this so excessive Thinking and

dice adbibito, præter strepitum pedum & manuum plausum, quo quæfliones altercantium disceptarentur. Hie Actus Sorbonica dicta est, atque in memoriam gloriamque robusti & valentis altercatoris Franciscani
adbue prima Sorbonica concessa est. See Men. Dict. Etym. at the Word
Sorbonique.

Plodding: But having first drank twenty-five or thirty good Draughts, retire yourfelf and fleep your Fill; for in the Morning I will argue against, and answer your Monheur the Englishman; and if I drive him not add metam non loqui, then call me Knave, Yea, but, said Pantagruel, my Friend Panurge, he is marvelloufly learned, how wilt thou be able to answer him? Very well answered Panurge, I pray you talk no more of it, but let me alone; is any Man so learned as the Devils are? No, indeed, faid Pantagruel, without God's especial Grace. Yet, for all that, faid Panurge, I have many a. Time and often argued against them, gravelled and blanked them in Disputation, and laid them so squat upon their Tails, that I have made them look like Monkies: therefore be affured, that To-morrow I will make this vainglorious Englishman to (8) skite Vinegar before all the World. So Panurge spent the Night with tippling amongst the Pages, and played away all the Points of his Breeches at primus & fecundus, and at Peckpoint. Yet when the appointed Time was come, he failed not to conduct his Master Pantagruel to the Place unto which (believe me) there was neither great nor small in Paris but came, thinking with themselves that this devilish Pantagruel, who had overthrown and vanquished in Difpute all these doting and Freshwater Sophisters, would now get full Payment, and be tickled to fome Purpofe; for this Englishman is another Devil of a Disputant; weshall fee who will be Conqueror.

Thus, all being affembled, Thaumast stayed for them; and then, when Pantagruet and Panurge came into the Hall, all the School-boys, Professors of Arts, Senior-

fophisters,

⁽⁸⁾ Skite, or shite Vinegar.] In the next succeeding Chapter: Thaumast with great Toil and Vexation of Spirit rose up, but in rising let a great Baker's Fart, for the Bran came after [We say a Brewer's Fart, Grains and all] and, pissing withal very strong Vinegar, slunk like all the Devils in Hell. To shite Vinegar, piss Vinegar, is to be forced to do all in one's Breeches. These two secal Substances, i. e. the Solids and Fluids, being mix'd together are called Vinegar, because they bear some Similitude to Vinegar, when jumbled with that thick muddy Sediment which is, as it were, the Mother of it. A covetous Hunks is also called a Vinegar-pisser, either because his Urine does, as it were, serve him for Vinegar, or because it is as hard for him to part with his Money, as to piss Vinegar.

fophisters, and Batchelors began to clap their Hands, as their scurvy Custom is; but Pantagruel cried out with a loud Voice, as if it had been the Sound of a double Cannon, faying, Peace, with a Devil to you, Peace; by G- you Rogues, if you trouble me here, I will cut off. the Heads of every one of you. At which Words they remained all daunted and aftonished, like so many Ducks. and durst not do so much as cough, although they had fwallowed fifteen Pounds of Feathers: Withal they grew fo dry with this only Voice, that they laid out their Tongues a full half Foot beyond their Mouths, as if Then began Pantagruel had falted all their Throats. Panurge to speak, saying to the Englishman, Sir, are you come hither to dispute contentiously in those Propositions you have fet down, or otherwise but to learn and know the Truth? To which answered Thaumast, Sir, no other Thing brought me hither, but the great Defire I. had to learn and to know that of which I have doubted all my Life long, and have neither found Book nor Man. able to content me in the Resolution of those Doubts which I have proposed. And as for disputing contentioully, I will not do it, for it is too base a Thing, and therefore leave it to those sottish Sophisters, who in their Disputes do not search for the Truth, but for Contradiction only and Debate. Then faid Panurge, If I, who am but a mean and inconfiderable Disciple of my Master. my Lord Pantagruel, content and fatisfy you in all and every Thing, it were a Thing below my faid Mafter, wherewith to trouble him; therefore it is fitter that he be Chairman, and fit as Judge and Moderator of our Discourse and Purpose, and give you Satisfaction in many Things, wherein, perhaps, I shall be wanting to your Expectation. Truly, faid Thaumast, it is very well faid; begin then. Now you must note that Panurge had set at the End of his long Codpiece a pretty Tuft of red Silk. as also of white, green, and blue, (9) and, within it, had put a fair Orange.

CHAP.

⁽⁹⁾ And, within it, had put a fair Orange. Defign'd for some Lady. Such was the Gallantry of the French at that Time, and so continued almost to the End of the XVIth Century. Louis Guyon, L 2. c. 6. of his various Readings; where he speaks of the Manner-

CHAP. XIX.

How Panurge put to a Non-plus the Englishman that argued by Signs.

VERY Body then taking heed, and hearkening With great Silence, the Englishman lifted up on Hands severally, clinching in high into the Air his two Hands feverally, clinching in all the Tops of his Fingers together, after the Manner they call en Chinonnois, the Hen's Arfe, and struck the one Hand on the other by the Nails four feveral Times: then he, opening them, ftruck the one with the Flat of the other, till it yielded a clashing Noise, and that only once: Again, in joining them as before he struck twice. and afterwards four Times in opening them; then did he lay them joined, and extended the one towards the other, as if he had been devoutly to fend up his Prayers. unto God. Panurge suddenly lifted up in the Air his right Hand, and put the Thumb thereof into the Nostril of the same Side, holding his four Fingers streight out, and closed orderly in a parallel Line to the Point of his Nose, shutting the left Eye wholly, and making the other wink with a profound Depression of the Eye-brows and Eye-lids. Then lifted he up his left Hand, with hard wringing and stretching forth his four Fingers, and elevating his Thumb, which he held in a Line directly correspondent to the Situation of his right Hand, with the Distance of a Cubit and a half between them. This done, in the same Form he abased towards the Ground both the one and the other Hand. Lastly, he held them in the midst, as aiming right at the English-

how the French dress'd in those Days: Their Breeches were so close, there could be no Pockets made in them; but instead thereof they had a swindging Codpiece, with two Wings on each Side, which they fastened with Points, on either Side one; and within this large Space, which was between the said two Points, Shirt and Codpiece, they put their Handkerchiefs, an Apple, an Orange, or other Fruit, as also their Purse, &c. and it was not at all uncivil, when they were at Table, to make a Present of the Fruit, which they had for some Time kept in their Codpiece, any more than it is now-a-days to offer Fruit out of one's Packets.

man's Nose. And if Mercury said the Englishman -: there Panurge interrupted him, and said (1) You have

Spoken, Mafk.

Then made the Englishman this Sign, his left Hand all open he lifted up into the Air, then instantly shut into his Fift the four Fingers thereof, and his Thumb extended at length he placed upon the Gristle of his Nose. Presently after he lifted up his right Hand all open and abased, and bent it downwards, putting the Thumb thereof in the very Place where the little Finger of the left Hand did close in the Fist, and the four right Hand Fingers he softly moved in the Air. Then contrarily he did with the right Hand what he had done with the left, and with the left what he had done with the right.

Panurge, being not a Whit amazed at this, drew out into the Air his Trismigest Codpiece with the left Hand, and with his right drew forth a Truncheon of a white Ox rib, and two Pieces of Wood of a like Form, one of black Ebony, and the other of Incarnation Brafil, and put them betwixt the Fingers of that Hand in good Symmetry: then, knocking them together, made such a Noise as the Lepers of Brittany use to do with their elappering Clickets, yet better refounding, and far more harmonious, and with his Tongue contracted in his Mouth, did very merrily warble it, always looking fixedly upon the Englishman. The Divines, Physicians, and Chirurgeons, that were there, thought that by this Sign he would have inferred that the Englishman was a Leper. The Counsellors, Lawyers, and Decretalists conceived that, by doing this, he would have concluded fome Kind of human Felicity to confift in Leprofy, as the Lord maintained heretofore.

The Englishman for all this was nothing daunted, but, holding up his two Hands in the Air, kept them in such Form, that he closed the three master Fingers in his Fist; and passing his Thumbs through his indical and middle Fingers, his auriculary Fingers remained extended and

Aretched

⁽¹⁾ You have spoken, Mask. To speak, when before hand it was agreed to argue only by Signs, is to be guilty of the same Fault as one in a Masking Habit, who, after he had been at a great deal of Pains to be disguised, makes himself known by his Speech.

firetched out, and so presented he them to Panarge; then joined he them so, that the right Thumb touched the left, and the left little Finger touched the right. Hereat Panarge, without speaking one Word, lifted up

his Hands and made this Sign.

He put the Nail of the fore Finger of his left Hand, to the Nail of the Thumb of the same, making in the Middle of the Distance, as it were, a Buckle, and of his right Hand shut up all the Fingers into his Fist, except the fore Finger, which he often thrust in and out through the said two others of the left Hand: then stretched he out the fore Finger and middle Finger, or medical of his right Hand, holding them as under as much as he could, and thrusting them towards Thaumass. Then did he put the Thumb of his left Hand upon the Corner of his left Eye, stretching out all his Hand like the Wing of a Bird, or the Fin of a Fish, and moving it very daintily this Way and that Way; he did as much with his right Hand upon the Corner of his right Eye. Thaumass began then to wax somewhat pale and to trem-

ble, and made him this Sign.

With the middle Finger of his right Hand he struck against the Muscle of the Palm or Pulp, which is underthe Thumb: then put he the fore Finger of the right Hand in the like Buckle of the left, but he put it under and not over, as Panurge did. Then Panurge knocked one Hand against another, and blowed in his Palm, and put again the fore Finger of his right Hand into the Aperture or Mouth of the left, pulling it often in and out: then held he out his Chin, most intensively looking upon Thaumast. The People there, which understood nothing in the other Signs, knew very well what therein he demanded, without speaking a Word to Thaumast :: What do you mean by that? In effect, Thaumast then began to fweat great Drops, and feemed to all the Spectators a Man strangely ravished in high Contemplation. Then he bethought himself, and put all the Nails of his left Hand against those of his right, opening his Fingers. as if they had been Semicircles; and, with this Sign, lifted up his Hands as high as he could. Whereupon Panurge presently put the Thumb of his right Hand under his Jaws, and the little Finger thereof in the Mouth

Mouth of the Left-hand; and, in this Posture, made his Teeth to found very melodiously, the upper against the lower. With this, Thaumast with great Toil and Vexation of Spirit rose up, but in rising let a great Baker's Fart, for the Bran came after; and, piffing withal very strong Vinegar, stunk like all the Devils in Hell. Company began to stop their Nose; for he had conskitted himself with meer Anguish and Perplexity. lifted he up his Right-hand, clincing it in fuch fort, that he brought the Ends of all his Fingers to meet together, and his Left-hand he laid flat upon his Breast. Whereat Panurge drew out his long Codpiece with his Tuft, and stretched it forth a Cubit and a half, holding it in the Air with his Right-hand, and with his left took out. his Orange, and casting it up into the Air seven Times, at the eighth he hid it in the Fift of his Right-hand, holding it steadily up on high, and than began to shake his. fair Codpiece, shewing it to Thaumast.

After that, Thaumast began to puff up his two Cheeks. like a Player on a Bagpipe, and blew as if he had been to puff up a Pig's Bladder. Whereupon Panurge put one Finger of his Left-hand in his Nockandrow, and with his Mouth fuck'd in the Air, in fuch a Manner as when one eats Oisters in the Shell, or when we fup up our Broth: this done, he opened his Mouth fomewhat, and struck his right Hand flat upon it, making there with a great and a deep Sound, as if it came from the Superficies of the Diaphragma through the Trachiartere: And this he did for fixteen Times; but Thaumast did always keep blowing like a Goose. Then Panurge put the Fore-finger of his Right-hand into his Mouth, preffing it very hard to the Muscles thereof: Then he drew it out, and withal made a great Noise, as when little Boys shoot Pellets out of the Pot-cannons made of the hollow Sticks of the Branch of

an Elder-tree; and he did it nine Times.

Then Thaumast cried out, Ha, my Masters, a great Secret: With this he put in his Hand up to the Elbow; then drew out a Dagger that he had, holding it by the Point downwards. Whereat Panurge took his long Codpiece, and shook it as hard as he could against his Thighs; then put his two Hands intwined in Manner of a Comb upon his Head, laying out his Tongue as far as

he was able; and turning his Eyes in his Head, like a Goat that is ready to die. Ha, I understand, said Than-mast, but what? making such a Sign, that he put the Haft of his Dagger against his Breast, and upon the Point thereof the Flat of his Hand, turning in a little the Ends of his Fingers; whereat Panurge held down his Head on the Left-fide, and put his Middle-finger into his Right-ear, holding up his Thumb bolt upright; then he cross'd his two Arms upon his Breast, and coughed five Times, and, at the fifth Time, he struck his right Foot against the Ground: Then he lifted up his left Arm, and, clofing all his Fingers into his Fift, held his Thumb against his Forehead, striking with his Right-hand six Times against his Breast. But Thaumast, as not content therewith, put the Thumb of his Left-hand upon the Top of his Nose, shutting the rest of his said Hand. Whereupon Panurge fet his two Master fingers upon each Side of his Mouth, drawing it as much as he was able, and widening it so, that he shewed all his Teeth: And with his two Thumbs pluck'd down his two Eyelids very low, making therewith a very ill-favour'd Countenance, as it feemed to the Company.

CHAP. XX.

How Thaumast relateth the Virtues and Knowledge of Panurge.

THEN Thaumast rose up, and, putting off his Cap, did very kindly thank the said Panurge, and with a loud Voice said unto all the People that were there, My Lords, Genilemen, and others, at this Time may I to some good Purpose speak that evangelical Word, Et ecce plus quam Salomon hic. You have here in your Presence an incomparable Treasure, that is, my Lord Pantagruel, whose great Renown hath brought me hither, out of the very Heart of England, to confer with him about the insoluble Problems, both in Magick, Alchymy, the Caballe, Geomancy, Astrology, and Philosophy, which I had in my Mind. But at present I am angry,

even with Fame itself, which I think was envious to him, for that it did not declare the thousandth Part of the Worth that indeed is in him. You have feen how (1) his Disciple only hath satisfied me, and hath told me more than I asked of him: besides, he hath opened unto me and resolved other inestimable Doubts, wherein I can affure you he hath to me discovered the very true Well, Fountain, and Abyss of the Encyclopedia of Learning; yea, in fuch fort, that I did not think I should ever have found a Man that could have made his Skill appear, infomuch as the first Elements of that concerning which we disputed by Signs, without speaking either Word or half Word. But in fine, I will reduce into Writing that which we have faid and concluded, that the World may not take them to be Fooleries, and will hereafter cause them to be printed, that every one may learn as I have done. Judge then what the Master had been able to fay, feeing the Disciple hath done so valiantly; for, Non est Discipulus Super Magistrum. Howfoever God be praised, and I do very humbly thank you for the honour that you have done us at this Act: God reward you for it eternally. The like Thanks gave Pantagruel to all the Company; and, going from thence, he carried Thaumast to Dinner with him, and believe that they drank as much as their Skins could hold; or, as the Phrase is, with unbuttoned Bellies; (for in that

⁽¹⁾ His Disciple only bath satisfy'd me.] We are not to look for any Mysteries in these odd Signs and Gestures, wherein the Dispute between Thaumast and Panurge is made to confist. Our Author's fole Aim was to turn into Ridicule the pretended Science of Signs and Numbers taught by the venerable Bede, and too much esteemed of by Thaumast an Englishman, as well as Bede himfelf. Rabelais allots this Talk to the waggish Panurge, who, for one Sign which the other makes him, gives him two in Return, and those the most out-of-the-way ones that could be. Acoursius has enliven'd his Gloss de Orig. Juris with such another Monkey-like Scene, which he fays did actually pass, in ancient Rome, between a certain Greek Philosopher and a Fool, who was fet up against him by the Romans. To all the Grecian's mysterious Signs, the Fool return'd very whimfical ones, which, in like Manner as here by Thaumaft, were taken by the Philosopher for so many bearned Answers to all his Doubtsand Objections. Age

Age (2) they made fast their Bellies with Buttons, as we do now the Collars of our Doublets) even till they neither knew where they were, nor whence they came. Bleffed Lady, how they did caroufe it, and (3) pluck (as we fay) at the Kid's Leather; and Flagons to trot, and they to toot, Draw, give, Page, some Wine; here reach hither, fill with a Devil, fo? There was not one but did drink five and twenty or thirty Pipes; can you tell how? even ficut terra fine aqua; for the Weather was hot; and befide that, they were very dry. In Matter of the Exposition of the Propositions set down by Thaumast; and the fignification of the Signs which they used in their Disputation, I would have set them down for you according to their own Relation; but I have been told that Thaumast made a great Book of it, imprinted at London, wherein he hath fet down all without omitting any Thing, and therefore at this Time I do pass by it.

CHAP. XXI.

How Panurge was in Love with a Lady of Paris.

Panurge began to be in great Reputation in the City of Paris, by means of this Disputation, wherein he prevailed against the Englishman, and from thence-

(2) They made fast their Bellies with Buttons, &c.] Rabelais means your fair, round, out-strutting Bellies, anciently cased in

Doublets long enough to reach to their Groin.

(3) Pluck—at the Kid's Leather.] Quaffed it. This Expression is used in Dauphine, and other Provinces where they put their Wine in Kid-skins. Cotgrave says tirer au Chewrotin, to eat or drink exceeding much, also to vomit thro' that Excess: Vomitare il passo, as Oudin says in his Fr. Ital. Dict. Corderius uses it likewise for disbursing of Money. There's another Signification in Du Chat which would please such as delight in Falcoury, as it shews how to make their Hawks discharge their Phlegm, which otherwise might choke them. Which I have not Time to translate. You may see something like it, and full as good, in our English Books of Country Gentlemens Recreations.

forth made his Codpiece to be very useful to him, to which Effect he had it pinked with pretty little Embroideries. after the Romanesca Fashion; and the World did praise him publickly, in fo far that there was a Song made of him, which little Children did use to sing when they went to fetch Mustard. He was withal made welcome in all Companies of Ladies and Gentlewomen; fo that at last he became prefumptuous, and went about to bring to his Lure one of the greatest Ladies in the City: And indeed leaving a Rabble of long Prologues and Protestations, which ordinarily these dolent contemplative Lentlovers make, who never meddle with the Flesh; one Day he faid unto her, Madam, it would be a very great Benefit to the Commonwealth, delightful to you, honourable to your Progeny, and necessary for me, that I cover you for the propagating of my Race; and believe it, for Experience will teach it you. The Lady at this Word thrust him back above a hundred Leagues, faying, You mischievous Fool, is it for you to talk thus unto me? Whom do you think you have in hand? Be gone, never come in my Sight again; for, if one Thing were not, I would have your Legs and Arms cut off.

Well, faid he, that were all one to me, to want both Legs and Arms, provided you and I had but one merry Bout together at the brangle Buttock game; for here within is (in shewing her his long Codpice) Master (1) John Thursday, who will play you such an Antique, that you shall feel the Sweetness thereof even to the very Marrow of your Bones: He is a Gallant, and doth so well know how to find out all the Corners, Creeks, and ingrained Inmates in your carnal Trap, that after him there needs no Broom, he'll fweep so well before, and leave Nothing to his Followers to work upon. Whereunto the Lady answered, Go, Villair, go, if you speak to me one such Word more, I will cry out, and make you to be knocked down with Blows. Ha, faid he, you are not so bad as you say, no, or else I am deceived in your Physiognomy; for sooner shall the Earth mount up unto the Heavens, and the highest Heavens descend

STRONG S

⁽¹⁾ John Thursday.] A Musician and Dancing-master, suppos'd to be the Inventor of an Antique-dance call'd the Hussarde.

unto the Hells, and all the Course of Nature be quite perverted, than that, in fo great Beauty and Neatness as in you is, there should be one Drop of Gall or Malice: they fay indeed, that hardly shall a Man ever see a fair Woman that is not also stubborn; yet that is spoke only of those vulgar Beauties; but yours is so excellent, so fingular, and so heavenly, that I believe Nature hath given it you as a Paragon and Master-piece of her Art, to make us know what she can do, when she will employ all her Skill, and all her Power. There is nothing in you but Honey, but Sugar, but a sweet and celestial Manna. To you it was to whom Paris ought to have adjudged the golden Apple, not to Venus, no, nor to Juno, nor to Minerva; for never was there so much Magnificence in Juno, fo much Wisdom in Minerva, nor fo much Comeliness in Venus, as there is in you.

O, heavenly Gods and Goddesses! how happy shall that Man be to whom you will grant the Favour to embrace her, to kifs her, and to rub his Bacon with hers? By G--- that shall be I, I know it well; for she loves me already her Belly-full, I am fure of it; and fo was I predestinated to it by the Fairies. And therefore, that we lose no Time, put on, thrust out your Gammons. Then be would have embraced her; but she made as if she would put out her Head at the Window, to call her Neighbours for Help. Then Panurge on a fudden ran out, and in his running away faid, Madam, stay here till I come again, I will go call them myfelf, do not you take fo much Pains. Thus went he away, not much caring for the Repulse he had got, nor made he any whit the worse Cheer for it. The next day he came to the Church, at the Time that she went to Mass; at the Door he gave her some of the Holy-water, bowing himself very low before her: Afterwards he kneeled down by her very familiarly, and faid unto her, Madam, you know that I am fo amorous of you, that I can neither pils nor dung for Love: I do not know, Lady, what you mean, but if I should take any Hurt by it, how much would you be to blame.

Go, faid she, go, I do not care, let me alone to say my Prayers. Ay, but said he, equivocate upon a Beaumont le Viconte. I cannot, said she. It is, said he, a

beau Con le Vit monte: And upon this pray to God to give you that which your noble Heart defireth; and I pray you give me these Patenotres. Take them, said she, and trouble me no longer. This done, she would have taken off her Patenotres, which were made of a Kind of yellow Stone called (2) Cestrin, and adorned with great Spots of Gold; but Panurge nimbly drew out one of his Knives, wherewith he cut them off very handsomely; and whilst he was going away to carry them to the Brokers, he said to her, Will you have my Knife? No, no, said she. But, said he, to the Point, I am at your Commandment, Body and Goods, Tripes and Bowels.

In the mean Time the Lady was not well content with the Want of her Patenotres; for they were one of her Implements to keep her Countenance by in the Church; then thought with herfelf, this bold flouting Royfler is some giddy, fantastical, light-headed Fool of a strange Country; I shall never recover my Patenotres again. What will my Husband fay? He will, no doubt, be angry with me; but I will tell him that a Thief hath cut them off from my Hands in the Church, which he will eafily believe, feeing the End of the Ribbon left at my Girdle. After Dinner, Panurge went to fee her, carrying in his Sleeve a great Purse full of (3) Palacecrowns (called Counters) and began to fay unto her, Which of us two loveth other best, you me, or I you? Whereunto she answered, As for me, I do not hate you; for, as God commands, I love all the World. But to the Point, faid he, are not you in Love with me? I have, faid she, told you so many Times already, that

(2) Cestrin.] A kind of yellow Stone whereof Praying-beads are made, says Cotgr. Menage says it's a Sort of Wood used for that Purpose by the Portuguese. M. du Chat takes it to be the Lignum Aloes, of which the Bowl was made that serv'd for the Device of the Tenth Ship of Pantagrues's jovial Convoy, l. 4. c. 1.

⁽³⁾ Palace-crowns, call'd Counters.] In France, from Time immemorial, the Officers of the Palais have used Counters in making their Calculations of Taxes, and in the Declaration of Issues and Disbursements: as in the Cofferers and other Accompts here, Counters are used before the Barons of the Exchequer. They were call'd Ecus de Palais, because one Side was anciently stamp'd with the Escutcheon of France.

you should talk so no more to me; and, if you speak of it again, I will teach you, that I am not one to be talked unto dishonestly: Get you hence packing, and deliver me my Patenotres, that my Husband may not

alk me for them.

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How now, Madam, faid he, your Patenotres? Nay, by mine Oath I will not do fo, but I will give you others; had you rather have them of Gold well enamell'd in great round Knobs, or after the Manner of Love-knots, or otherwise all massive, like great Ingots; or if you had rather have them of Ebony, of Jacinth, or of grained Gold, with the Marks of fine Turkoifes, or of fair Topazes, marked with fine Saphires, or of balen Rubies, with great Marks of Diamonds of eight and twenty Squares? No, no, all this is too little. I know a fair (4) Bracelet of fine Emeralds, marked with spotted Ambergrease, and at the Buckle a Persian Pearl as big as an Orange; it will not Cost above five and twenty thousand Ducats, I will make you a Present of it; for I have ready Coin enough; and withal he made a Noise with his Counters, as if they had been French Crowns.

Will you have a Piece of Velvet, either of the Violet Colour, or of crimfon died in Grain; or a Piece of broached or crimfon Sattin? Will you have Chains, Gold, Tablets, Rings? You need no more but fay, Yes; fo far as fifty Thousand Ducats may reach, it is but as Nothing to me. By the Virtue of which Words he made the Water come in her Mouth. But she said unto him, No, I thank you, I will have Nothing of you. By G- faid he, but I will have Somewhat of you; yet shall it be that which shall cost you Nothing, neither shall you have a Jot the less, when you have given it: hold (shewing his long Codpiece) this is Master John Goodfellow, that asks for Lodging, and with that would have embraced her; but she began to cry out, yet not very loud. Then Panurge put off his counterfeit Garb,

⁽⁴⁾ Bracelet.] Read Chaplet, i. e. a Pair of Beads to pray by: Bracelet's another Thing. Ung Chapelet in French is the fame as Patenotres (Beads) the very Thing in Question, which has been fo often mention'd.

changed his false Visage, and said unto her, You will not then otherwise let me do a little; a Turd for you: You do not deserve so much Good, nor so much Honour: But by G— I will make the Dogs ride you, and with this he ran away as fast as he could, for Fear of Blows, whereof he was naturally fearful.

CHAP. XXII

How Panurge ferved the Parisian Lady a Trick, that pleased her not very well.

OW you must note that the next Day was the great Festival of Corpus Christi, called the Sacre, wherein all Women put on their best Apparel; and on that Day the said Lady was cloathed in a rich Gown of crimson Sattin, under which she wore a very costly

white Velvet Petticoat.

Now on the Vigil, Panurge searched so long of one Side and another, that he found a (1) hot or falt Bitch, which, when he had tied her with his Girdle, he led her to his Chamber, and fed her very well all that Day and Night; in the Morning thereafter he killed her, and took that Part of her; which the (2) Greek Geomancers know, and cut it into feveral Pieces as small as he could; then, carrying it away as close as might be, he went to the place where the Lady was to come along to follow the Procession, as the Custom is upon the said Holy-day. And while she came in, Panurge sprinkled fome Holy Water on her, faluting her very courteously. Then a little while after she had faid her petty Devotions, he fat down close by her upon the same Bench, and gave her this Roundlay in Writing, in Manner as followeth.

(2) Greek Geomancers.] Rabelais means Galen, 1. 1. A. h. 22.

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[[]Galen in Aph. 22. 1. 1.] Appetere impatienter, says Robertson's Lexicon.

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A Roundelay.

Lady for once, because my Case
I told you, am I out of Grace?
That you shall so severely call
Me to be gone for good and all,
Who never had deserv'd your Frown
By Word, Deed, Letter, or Lampoon.
You might deny me what I sought,
And not have call d me all to nought,
Because I would have had a Bout.

Lady for once.

It hurts you not that I complain
Of my intolerable Pain;
Of bloody Wound, and deadly Dart,
Wherewith your Beauty thrills my Heart;
And since from thence my Torment came,
O, grant some little of that same,
Lady for once.

And as she was opening this Paper to see what it was, · Panurge very promptly and lightly scattered the Drug that he had, (3) upon her in divers Places, but especially in the Pleats of her Sleeves, and of her Gown: then said he unto her, Madam, the poor Lovers are not always at Ease. As for me, I hope that those heavy Nights, those Pains and Troubles which I fuffer for Love of you, shall be a Deduction to me of so much Pain in Purgatory: yet at the least pray to God to give me Patience in my Misery. Panurge had no somer spoke this, but all the Dogs that were in the Church came running to this Lady with the Smell of Drugs that he had strewed upon her, both small and great, big and little, all came, laying out their Member; fmelling to her, and piffing every where upon her; it was the greatcit (4) Villany in the World.

(4) Villany.] Filtbiness, properly. Villanie in French.

⁽³⁾ Upon her in divers Places.] Had the perceiv'd him ferving her to, the would have taken it for a Piece of Gallantry only in a Lover, the Ladies in these Days using much Persume, and suffering themselves to be persum'd, its likely, by their Sparks.

Panurge made fome Offers of driving them away; then took his Leave of her, and withdrew himself into a Chapel or Oratory of the faid Church, to fee the Sport; for these villainous Dogs did compiss all her Habiliments, and left none of her Attire unbesprinkled with their Staling, infomuch that a tall Greyhound pifs'd upon her Head; others in her Sleeves; others on her Crupper-piece; and the little ones piffed upon her Pattins: so that all the Women that were round about her had much ado to fave her. Whereat Panurge very heartily laughing, he faid to one of the Lords of the City, I believe that the same Lady is hot, or else that fome Greyhound hath covered her lately. And when he faw that all the Dogs were flocking about her, yarring at the Retardment of their Access to her, and every Way keeping fuch a Coil with her as they are wont to do about a proud or falt Bitch; he forthwith departed from thence, and went to call Pantagruel; not forgetting in his Way along all the Streets, through which he went, where he found any Dogs, to give them a Bang with his Foot, faying, Will you not go with your Fellows to the Wedding? Away hence, avant, avant, with a Devil avant. And being come Home, he faid to Pantagruel, Master, I pray you come and see all the Dogs of the Country, how they are affembled about a Lady, the fairest in the City, and would (5) duffle and line her. Whereunto Pantagruel willingly condescended, (6) and faw the Mystery, which he found very pretty and strange. But the best was at the Procession, in which were feen above fix hundred thousand and fourteen Dogs about her, which did very much trouble and molest her;

(5) Duffle, &c.] Joequetter in Rabelais. Either from jugum or

⁽⁶⁾ And fare the Mystery, which he found very pretty and strange.] The Mystery, that is, the Farce. It was a common Saying, jouer les Mysteres, to play or all the Mysteries, i. e. to represent the Mysteries of Religion on the Stage by Way of Farce, which were often diverting enough for their Simplicity. See Bayle's Dick in the Article of Dassouci. One of these Farces, intitled The Mystery of the Old Testament, was play'd at Paris: And the Mystery of the Passon, another Piece of the same Kind, presented moult Triumphamment (mighty Triumphantly) at Angers, was printed in 4to in 97 chapcontaining 253 Leaves, at Paris, by Philip le Noir in 1532.

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and whitherfoever she pass'd, those Dogs that came afresh, tracing her Footsteps, followed her at the Heels, and piss'd in the Way where her Gown had touched. All the World stood gazing at this Spectacle, confidering the Countenance (Action) of those Dogs, who leaping up, got about her Neck, and spoiled all her gorgeous Accoutrements, for the which she could find no Remedy, but to retire unto her House, which was a (7) Thither she went, and the Dogs after her: the ran to hide herfelf, but the Chamber-maids could not abstain from laughing. When she was entered into the House, and had shut the Door upon herself, all the Dogs came running, of half a League round, and did fo well bepifs the Gate of her House, that there they made a Stream with their Urine, wherein a Duck might very well have fwimmed; and it is the fame Current that now runs (8) at St. Victor, in which Gobelin dyeth Scarlet, for (9) the specifical Virtue of these Pis-dogs, as our (10) Master Doribus did heretofore preach publickly. So may God help you; a Mill would have ground Corn with it; yet not fo much as those of Basacle at Toulouse.

(7) Palace.] Hotel in French. People of Quality's Houses are call'd Hotels not Maisons, in French.

(8) Runs at St. Victor.] At the Time spoken of by Rabelais, the small River of Bicure, which comes from the Village of that Name, used to run into the Seine at Paris by a Postern-gate or Backdoor of St. Victor, where the Traces of it are still remaining. Now, it enters the Seine a little below that Abbey.

(9) Specifical Virtue of these Piss-dogs.] In Failure of Dogs-piss, other Urine will serve. Parisiis quando purpura præparatur, tunc Artifices invitant Germanicos milites & studiosos, qui libenter bibunt: & eis præbent largiter optimum vinum, ea conditione, ut postea, urinam reddant in illam lanam. Sic enim audivi a Studioso Parisiensi. Joann. Manhi libellus Medicus, page 765, of his Common-places, Francfort Edit. 1568, 8vo. To conclude; Piss-dogs (Pisse-chiens) means Pissing-dogs, Dogs that do nothing but piss.

(10) Our Master Doribus.] In all likelihood the same Master d'Oris—mention'd by Beza in his Ecclesiastical Hist. Ann. 1534. Depuis etant venu à Sancerre, &c. Then, coming to Sancerre, &c. our Mr. d'Oris—a famous Inquisitor of the Faith, was so highly delighted with the good Wine they had given him to pacify him, that he affirmed publickly in the Pulpit at Bourges, that the Inhabitants of Sancerre were a very good Sort of People.

CHAP. XXIII.

How Pantagruel departed from Paris, hearing the News that the Dipsodes had invaded the Land of the Amaurots: And the Cause wherefore the Leagues are so short in France.

A Little while after Patagruel heard News, that his Father Gargantua had been (1) translated into the Land of the Fairies by Morgue, as heretofore were Oger and Arthur: And that, the Report of his Translation being spread abroad, the Dipfodes had issued out beyond their Borders, with Inrodes, had wasted a great Part of Utopia, and at that very Time had besieged the great City of the Amaurots. Whereupon departing from Paris, without bidding any Man farewel, for the Business required Diligence, he came to Rouen.

Now Pantagruel in his Journey, feeing that the Leagues of that little Territory about Paris, (2) called France, were very short in regard of those of other Countries, demanded the Cause and Reason of it from Panurge; who told him a Story which (3) Marotus du Lac, Monachus, set down in the Acts of the Kings of

⁽t) Translated, &c.] The Fairy Morgue kept the good King Arsbur her Brother in the Castle of Avalon, where that Prince quietly enjoy'd all the Pleasures of that enchanted Place. Oger the Dane, happening to be rambling that Way, was invited in by his good Friend the Fairy, and was entertained by her in a yet more agreeable Manner. But, as the Pagans had taken the Opportunity of Oger's Absence, to seize on Jerusalem and Babylon, just such an Opportunity here prompts the Dipsodes to lay Siege to the City of the Amauross.

⁽²⁾ Call'd France. Call'd l'Isle de France, I suppose Sir T. U. wou'd have said. Rabelais says only, les Lieues de France, the Leagues of France, not a Word of that little Territory about Paris call'd France.

⁽³⁾ Marotus du Lac, Monachus, &c.] The Reason here given, wby the Leagues differ, being an original Story, it sollows that this Marotus is no other than Master Francis himself. The Quality of Monk cannot be disputed him, and as he took the Name of Marotus, perhaps out of Friendship to Marot, so it may be he took the Surname of Du Lac, only by Way of Allusion to the Romance of Lancelot of the Lake.

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Canarre; faying, that in old Times Countries were not distinguished into Leagues, Miles, Furlongs, nor Parafanges, until that King Pharamond divided them, which was done in Manner as followeth. The faid King choice at Paris a hundred fair, gallant, lufty, brifk young Men all resolute and bold Adventurers in Cupid's Duels, together with a hundred comely, pretty, handsome, lovely, and well-complexioned Wenches of Picardy, all which he caused to be well entertained and highly fed for the Space of eight Days; then, having called for them, he deliver'd to every one of the young Men his Wench, with store of Money to defray their Charges, and this Injunction besides, to go unto divers Places here and there. And wherefoever they should bifcot and thrum their Wenches, that they, fetting a Stone there, it should be accounted for a League. Thus went away those brave Fellows and sprightly Blades most merrily, and because they were fresh, and had been at Rest, they were jumming and tumbling almost at every Field's End, and this is the Cause why the Leagues about Paris are fo short. But when they had gone a great Way, and were now as weary as poor Devils, all the Oil in their Lamps being almost spent, they did not chink and duffle fo often, but contented themselves (I mean for the Mens Part) with one feurvy paultry Bout in a Day. And this is that which makes the Leagues in Brittany, Delanes, Germany, and other more remote Countries fo long. Other Men give other Reasons for it, but this feems to me of all other the best. To which Pantagruel willingly adhered. Parting from Rouen, they arrived at (4) Honfleur, and there took shipping, Pantagruel, Panurge, Epistemon, Eusthenes, and Carpalin.

(4) Honfleur.] A fmall Town in Normandy, over-against Harfleur. The History of King Charles VII. fally attributed to Alain Chartier, calls this Harfleu: and Honnesseu the other, which Dolet's Edition calls Hammesseur, and Beza's Ecclesiastical History Hondesseur. Since it appears by this that the Origin of the Name of these two Towns, and especially of the latter, is not well known even to the French themselves, the Reader perhaps will not be displeased to see here what H. Ottius thought of it, in his Franco-Gallia, where he easily proves that a great Number of our (French) Words come from the German. See here therefore how he expresses himself in that little

In which Place, waiting for a favourable Wind, and caulking their Ship, he received from a Lady of Paris (that had formerly been kept by him a long Time) a Letter directed on the Outside, thus:

To the best beloved of the Fair, And the least loyal of the Brave;

(5) P. N. T. G. R. L.

CHAP. XXIV.

A Letter which a Messenger brought to Pantagruel from a Lady of Paris; together with the Exposition of a Posy, written in a Gold Ring.

HEN Pantagruel had read the Superscription, he was much amazed, and therefore demanded of the said Messenger the Name of her that had sent it. Then opened he the Letter, and sound nothing written in it, nor otherwise inclosed, but only a Gold Ring, with a square Table Diamond. Wondering at this, he called Panurge to him, and shewed him the Case; whereupon Panurge told him, that the Leas of Paper was written upon, but with such Cunning and Artisice, that no Man could see the Writing at the first Sight; therefore, to find it out, he set it by the Fire, to see if it was made with Sal Ammoniack soaked in Water; then put he it into the Water, to see if the Letter was written with the Juice of Tithymalle: after that, he

Book, p. 66, of the Bâle Edition, 1670, Op. says he, apud Caletos Harflutum, Harslev, Harsluss, ab influxu maris: ex alia parte Hinflutum, Hinslevt, Belg. Hinslut, Germ. Hinsluss, à defluxu. This was Andrew de Chêne's Thought long before him.

(5) P. N. T. G. R. L.] The Inscription on the Ring was Hebrew. The Name of Pantagruel appears accordingly written without Vowels, after the Manner of the Hebrews, who use Points instead of Vowels.

held it up against the Candle, to fee if it was written

with the Juice of white Onions.

Then he rubbed one Part of it with Oil of Nuts, to fee if it were not written with the Lee of a Fig tree; and another Part of it with the Milk of a Woman giving Suck to her eldest Daughter, to see if it was written with the Blood of red Toads, or green Earth-frogs. Afterwards he rubbed one Corner with the Ashes of a Swallow's Nest, to fee if it were not written with the Dew that is found (1) within the Herb Alcakengy, called the Winter-cherry. He rubbed after that one End with Ear-wax, to fee if it were not written with the Gall of a Raven. Then did he dip it into Vinegar, to try if it was not written with the Juice of the Garden Spurge. After that he greafed it with the Fat of a Bat or Flittermouse, to see if it was not written with the Sperm of a Whale, which fome call Ambergris. Then put it very fairly into a Bason full of fresh Water, and forthwith took it out to fee whether it were written with Stone-allum. But after all Experiments, when he perceived that he could find out nothing, he called the Messenger, and asked him, Good Fellow, the Lady that fent thee hither, did she not give thee a Staff to bring with thee? Thinking that it had been according to the Conceit whereof Aulus Gellius maketh mention, and the Messenger answered him, No, Sir. Then Panurge would have caused his Head to be shaven, to see whether the Lady had written upon his bald Pate, with the hard Lee whereof Sope is made, that which she meant; but perceiving that his Hair was very long, he forbore, confidering that it could not have grown, to fo great a Length in fo fhort a Time.

Then he faid to Pantagruel, Master, by the Virtue of G—— I cannot tell what to do nor say in it. For to know whether there be any Thing written upon this or no, I have made Use of a good Part of that which (2)

(1) Within the Herb Alcakengy, &c.] The Original fays, within the Apples called Alicacabut.

⁽²⁾ Master Franciso di Nianto, the Tuscan.] No body, in France, knows any Thing of this Man, or the Book which Rabelais ascribes to him. As our Author, in the Year 1536, was at Rome for some

Master Francisco di Nianto, the Tuscan, sets down, who hath written the Manner of reading Letters that do not appear; That which Zoroaftes published, Peri Grammaton acriton: And (3) Calphurnius Bassus de Litteris illegibilibus: But I can fee Nothing, nor do I believe that there is any Thing else in it than the Ring. Let us therefore look upon it; which when they had done, they found this in Hebrew written within, (4) Lama Sabachthani; whereupon they called Epistemon, and asked him what that meant? To which he answered, That they were Hebrero Words, fignifying Wherefore haft thou forfaken me? Upon that Panurge fuddenly replied, I know the Mystery, do you see this Diamond? It is a false one. This then is the Exposition of that which the Lady means, Diamant faux: that is, (5) False Lover, why hast thou forsaken me? Which Interpretation Pantagrued prefently understood, and withal remembring, that at his Departure he had not bid the Lady farewel; he was very forry, and would fain have returned to Paris to make his Peace with her. But Epistemon put him in mind of Eneas's Departure from Dido, and the Saying of Heraclitus of Tarentum, That the Ship being at Anchor, when Need requireth, we must cut the Cable rather than lose Time about the untying of it. And that he

Time, 'tis possible that either there, or on the Road, he might have light on Messive Francisco di Nianto, or at least his Work. (The Name of Nianto seems to me to be a Banter; for it means Mr. No-lody, from Neante, in Italian.)

(3) Calphurnius Bassus. This is a Sham Name for another Man, and the Treatise de Litteris illegibilibus merely imaginary. See Vossius the Father, L 1 of his Lasin Historians, c. 22, upon this Subject.

(4) Lama Sabachthani.] This prophane Application of Lama Sabachthani is properly of the Italian Genius, and accordingly Rabelais took it from the 41st Novel of Massuccio Salernitano. James Gobori, half Author, half Translator of some of the Volumes of Amadis, has soisted into the Third this same Rebus which is not in the Spanish Original, and which Rabelais could not have seen in the Translation, it not being publish'd till after his Death.

(5) False Lover, &c.] It should be, Say, False Lover, &c. Di, Amant faux. Sir T. U. by leaving out the Word Say, and not giving the Words, either at Length, as thus, Diamant faux (false Diamond) or as it is divided, Di, Amant faux (fay, false Lover) leaves the Reader quite at a Loss about the Meaning of all this.

should

should lay aside all other Thoughts to succour the City of his Nativity, which was then in Danger. And indeed within an Hour after that, the Wind arose at the North-North-West; wherewith they hoisted Sail, and put out, even into the main Sea; fo that within few Days, passing by Porto Sancto, and by the Madeiras, they went ashore in the Canary Islands: Parting from thence, they passed by Capobianco, by Senege, by Capoverde, by Gambre, by Sagres, by Melli, by the Cap di Buona Speranza, and fet athore again in the Kingdom of Melinda: Parting from thence, they failed away with a Tramontan or northerly Wind, passing by (6) Meden, (7) by Uti, by Uden, by Gelasim, by the Illes. of the Fairies, and along the Kingdom of Achory, till at last they arrived at the Port of Utopia, distant from the City of the Amaurots three Leagues and somewhat more.

When they were ashore, and pretty well refresh'd, Pantagruel faid, Gentlemen, the City is not far from hence, therefore were it not amis, before we set forward, to advise well what is to be done, that we be not like the Athenians, who never took Counfel until after the Fact: Are you resolved to live and die with me? Yes, Sir, faid they all, and be as confident of us, as of your own Fingers. Well, faid he, there is but one Thing that keeps my Mind is great Doubt and Suspence, which is this, that I know not in what Order, nor of what Number the Enemy is, that layeth Siege to the City; for if I were certain of that, I should go forward, and fet on with the better Affurance. Let us therefore confult together, and bethink ourselves by what Means we may come to this Intelligence. Whereunto they all faid, Let us go thither and fee, and ftay you here for us; for this very Day, without farther Respite, do we make account to bring you a certain Report thereof.

⁽⁶⁾ Meden.] Such another Country, says the Dutch Scholiass, as Medamothi in 1. 4, ch. 2, that is to say, No Country at all, for that's the English of Mndir and Mndamoder. Rabelais created these Places himself.

⁽⁷⁾ By Uti, by Uden.] Again, Countries framed at Pleasure, over a Bottle; no such Places or Things, in Rerum Natura. 'Quality,' Out: Nullities in English.

(8) Myfelf, said Panurge, will undertake to enter into their Camp, within the very midst of their Guards, unespied by their Watch, and merrily seast and lecher it at their Cost, without being known of any, to see the Artillery and the Tents of all the Captains, and thrust myself in with a grave and magnifick Carriage, amongst all their Troops and Companies, without being discover'd, the Devil would not be able to pick me out with all his Circumventions: for I am of the Race of Zo-

And I, said Epistemon, know all the Plots and Stratagems of the valiant Captains, and warlike Champions of former Ages, together with all the Tricks and Subtelties of the Art of War. I will go, and though I be detected and revealed, I will escape, by making them believe of you whatever I please; for I am of the Race of Sinon.

I, faid Eufthenes, will enter and fet upon them in their Trenches, in spite of their Centries, and all their Guards; for I will tread upon their Bellies, and break their Legs and Arms, yea, though they were every whit as strong as the Devil himself; for I am of the Race of Hercules.

And I, faid Carpalim, will get in there, if the Birds can enter; for I am so nimble of Body, and light withal, that I shall have leaped over their Trenches and ran clean through all their Camp, before that they perceive me: neither do I fear Shot, nor Arrow, nor Horse, how swift soever, were he the Pegasus of Persee [Perseus] or (9) Pacolet; being assured that I shall be able to make a safe and sound Escape before them all without any Hurt. I will undertake to walk upon the Ears of Corn, or Grass in the Meadows, without making either of them do so much as bow under me; for I am of the Race of (10) Camilla the Amazone.

(8) Myfelf, Said Panurge, will undertake, &c.] Imitation of the Gabs of Charlemagne, and his Peers at K. Hugo's Court at Confantinople, in ch. 8. of Galien Restor'd. (I take M. du Chat's Gab to mean Mockery, Bravado, Banter, from the Italian gabbare.)

(9) Pacolet; A wonderful Horfe, used a long Time by the Hero

of the Romance of Valentine and Orfon.

(10) Camilla the Amazone.] See Virgil, xi. Eneid. Our Author calls her Anazon, because the was a dextrous Warrior.

CHAP.

III the Carrier

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How Panurge, Carpalim, Eusthenes, and Epiftemon (the Gentlemen Attendants of Pantagruel) vanquished and discomsited Six hundred and threescore Horsemen very cunningly.

S he was fpeaking this, they perceived Six hundred and threefcore light horfemen, gallantly mounted. who came to discover what Ship and Company it was that was newly arrived in the Harbour, and came in a full Gallop to take them if they had been able. Then faid Pantagruel, My Lads, retire yourselves unto the Ship, here are some of our Enemies coming apace, but I will kill them here before you like beafts, altho' they were ten times fo many: in the mean Time withdraw yourselves, and take your Sport at it. Then answered Panurge, No, Sir, there is no Reason that you should do fo; but on the contrary, retire you unto the Ship. both you and the rest; for I alone will here discomfit them; but we must not linger; come, fet forward. Whereunto the others faid, it is well advised; Sir, withdraw yourfelf and we will help Panurge here, fo. shall you know what we are able to do. Then faid Pantagruel, Well, I am content; but if that you be too weak, I will not fail to come to your Affiftance.

With this, Panurge took two great Cables of the Ship, and tied them to the Capfian which was on the Deck towards the Hatches, and fastened them in the Ground, making a long Circuit, the one farther off, the other within that. Then said he to Epistemon, Go aboard the Ship, and, when I give you a Call, turn about the Capsian upon the Orlop diligently, drawing unto you the two Cable-ropes: And said to Eusthenes, and to Carpalim, My Bullies, stay you here, and offer your-felves freely to your Enemies, do as they bid you, and make as if you would yield unto them: but take heed you come not within the Compass of the Ropes; be

fure to keep yourselves free of them. And presently he went aboard the Ship, and took a Bundle of Straw and a Barrel of Gunpowder, strewed it round about the Compass of the Cords, and stood by with a Brand of Fire. or Match, lighted in his Hand. Presently came the Horsemen with great Fury, and the foremost ran almost home to the Ship, and by Reason of the Slipperiness of the Bank they fell, they and their Horses, to the Number of four and forty; which the rest seeing, came on, thinking that Refistance had been made them at their Arrival. But Panurge faid unto them, My Masters, I believe that you have hurt yourselves; I pray you pardon us, for it is not our Fault, but the Slipperiness of the Sea Water. that is always (1) flowing: We submit ourselves to your. good Pleasure: So said likewise his two other Fellows, and Epistemon that was upon the Deck. In the mean Time, Panurge withdrew himself, and seeing that they were all within the Compass of the Cables, and that his two Companions were retired, making Room for all those Horses which came in a Crowd, thronging upon the Necks of one another to fee the Ship and fuch as were in it, cried out on a sudden to Epistemon, Draw, Then began Epistemon to wind about the Capstan, by doing whereof, the two Cables so entangled and impester'd the Legs of the Horses, that they were all of them thrown down to the Ground eafily, together with their Riders. But they, feeing that, drew their Swords, and would have cut them. Whereupon Panurge fet Fire to the Train, and there burnt them up all like damned Souls, both Men and Horses, not one escaping fave one alone; who being mounted on a fleet Turky Courfer, by meer Speed in Flight got himself out of the Circle of the Ropes. But when Carpalin perceived him, he ran after him with fuch Nimbleness and Celerity, that he overtook him in less than a hundred Paces; then, leaping close behind him upon the Crupper of his Horse, clasped him in his Arms, and brought him back to the Ship.

This Exploit being ended, Pantagruel was very jovial, and wondrously commended the Industry [Inge-

^(1) Flowing.] Read Uncluous, as Rabelais has it.

nuity] of these Gentlemen, whom he called his Fellow Soldiers, and made them refresh themselves, and feed well and merrily upon the Sea-shore, and drink heartily with their Bellies upon the Ground, and their Prifoner with them, whom they admitted to that Familiarity; only that the poor Devil was not well affured but that Pantagruel would have eat him up whole; which, confidering the Wideness of his Mouth, and Capacity of his Throat, was no great Matter for him to have done; for he could have done it as eafily as you would eat a small Comfit, he shewing no more in his Throat than would a Grain of Millet-feed in the Mouth of an

CHAP. XXVI.

How Pantagruel and his Company were weary in eating falt Meats; and how Carpalim went a bunting to have some Venison.

THUS as they talked and chatted together. Quenet, shall we never eat any Venison? This salt Meat makes me horribly dry. I will go fetch you a Quarter of one of those Horses which we have burnt, it is well roafted already. As he was rifing up to go about it, he perceived under the Side of a Wood a fair great Roe-buck, which was come out of his Fort (as I conceive) at the Sight of Panurge's Fire. Him did he purfue and run after with fo much Vigour and Swifnels, as if it had been a bolt out of a Cross-bow, and caught him in a Moment; and, whilst he was in his Course, he with his Hands took in the Air four great Buftards, feven Bitterns, fix and twenty grey Partridges, two and thirty red Legged Ones, fixteen Pheafants, nine Woodcocks, nineteen Herons, two and thirty Conshots and

⁽¹⁾ Thus as they talked, &c.] Read, Thus as they Junketed together, Banquetoint, not Quaquetoient.

Ring-dovese and with his feet killed ten or twelve (2) Hares and Rabbits, (3) which were then a Relief, and pretty big withal, Eighteen Rayles in a Knot together, with fifteen young wild Boars, two little Beners, and three great Foxes. So, striking the Kid with his Fauchion athwart the Head, he killed him, and, bearing him on his back, he in his Return took up his. Hares, Rayles, and young wild Boars, and as far off as he could be heard, cried out, and faid, Panurge, my Friend, (4) Vinegar, Vinegar. Then the good Pantagruel, thinking he had fainted, commanded them to provide him some Vinegar. But Panurge knew well that there was fome good Prey in Hands, and forthwith shewed unto noble Pantagruel how he was bearing upon his Back a fair Roe-buck, and all his Girdle bordered with Hares; then immediately did Epistemon make in the Name of the nine Muses, (5) nine antique Wooden Spits. Eusthenes did help to flay, and Panurge placed two great Cuirafier Saddles in fuch Sort, that they feryed for Andirons; and making their Prisoner to be their Cook, they roafted their Venison by the Fire wherein the Horsemen were burnt. And making great Chear with a good Deal of Vinegar, the Devil a one of them did forbear from his Victuals; It was a triumphant and incomparable Spectacle to fee how they ravened and devoured. Then faid Pantagruel, Would to God every one of you had two Pair of (6) Sacring Bells hanging

(2) Hares.] Read Leverets. Levranx, not Lievret, in French.
(3) Which were then at Relief.] Hors de Page does not mean out a feeding, but about three Quarters old, almost full grown. Hors & Page properly fignifies, out of a State of Servitude: Thus Louis XI. of France (I think it was) us'd to say, He would put the Kings of France Hors de Page, i. e. He would make them Arbitrary; as out King James L. threaten'd, He would break the Neck of Parkaments.

(4) Vinegar, Vinegar.] It is still in Languedoc a Custom among Hunters to cry out to one another Vinegar, as soon as they have shot a Hare, because the true Sauce for that Creature is Vinegar.

(5) Nine antique Wooden Spits.] The Ancients used to roaft their Meat on wooden Spits, either Hazel or Sorb-Apple-Tree. Virgilials 2 of his Georgicks; Pinguiaque in Verubus torrebinus exta Columnic.

(6) Sacring Belk.] Hawk's Bells. There's a Bird of Prey call'd a Sacre.

at your Chin, and that I had at mine the great Clocks of (7) Rennes, of Poitiers, of Tours, and of Cambray, to fee what a Peal they would ring with the Wagging of

our Chaps.

But, faid Panurge, it were better we thought a little upon our Bufiness, and by what Means we might get the Upper-hand of our Enemies. That is well remembered, faid Pantagrael; therefore spoke he thus to the Prisoner: My Friend, tell us here the Truth, and do not lie to us at all, if thou wouldst not be flayed alive. for it is I that eat the little Children: Relate unto us at full, the Order, the Number, and the Strength of the Army. To which the Prisoner answered, Sir. know for a Truth, that in the Army there are three hundred Giants, all armed with (8) Armour of Proof and wonderful great; nevertheless, not fully so great as you, except one that is their Head, named Loupgarou. who is armed from Head to Foot with Cyclopical Anvils. Furthermore, one hundred threefcore and three thousand Foot, all armed with the Skins of Hobgoblins.

(7) Rennes.] Noël de la Fail, Author of the Tales of Eutrapel, who was a Breton, and Counsellor of the Parliament of Rennes, boasts much of the great Clock at Rennes, which perhaps has Nothing remarkable more than many others, except the Name of Francois carv'd on it by King Francis I. with his own Hand. There is round it also this Inscription:

Je suis nommée Dame Francoise ?
Qui cinquante mil livres poise ?
Et si de tant ne me croyez,
Descendez moy, & me poisez.

In Englifb.

Dame Francis is my Name: I weigh
Full fifty thousand Pound:
If you distrust what I do say,
Pray, weigh me on the Ground.

(8) Armour of Proof.] Arm'd with Free-flone, it should be garmen de Pierre de Taille. On which M. du Chat observes, this plea-fant Fancy is in the Romance of Mahriant, ch. 31, where Reland having heard strange Things concerning Mahriant's marvellous Cuizasse, By St. Denis, crys he, let him be arm'd with Free-flone, Pll enter the Lists with him To-morrow.

(b) strong and valiant Men; eleven thousand sour hundred Cuirasiers; three thousand six hundred double Cannons, and Harquebusiers without Number; sour-score and sourteen thousand Pioneers; one hundred and sifty thousand Whores, sair, like Goddesses (that is for me, said Panurge.) Whereof some are Amazons, some Lionnoises, others Parisennes, Taurangelles, Angevines, Poissevines, Normands and High Dutch; there are of

them of all Countries and all Languages.

Yea, but (faid Pantagruel) is the King there? Yes. Sir (faid the Prisoner) he is there in Person, and we call him Anarchus, King of the Dipsodes; which is as much as to fay, thirsty People; for you never faw Men more thirsty, or more willing to drink, and his Tent is guarded by the Giants. It is enough (faid Pantagruel) come brave Boys, are you refolved to go with me? To which Panurge answered, God confound him that leaves you. I have already bethought myself how I will kill them all like Pigs, and so that (10) the Devil one Leg of them shall escape. But I am somewhat troubled about one Thing. And what is that ? faid Pantagruel. It is (faid Panurge) how shall I be able to fet forward to the juffling and bragmardifing of all the Whores that be there this Afternoon, in fuch Sort, that there escape not one unbumped by me, breasted and jumm'd after the ordinary Fashion of Men and Women. Ha, ha, ha, ha, faid Pantagruel.

And Carpalim laid, The Devil take these Sink-holes,

if by G- I do not bumbafte some of them.

And I (faid Eufthenes) what do you make of me, who, fince we came from Rouen, have never been wound up, that my Needle could mount above to ten or eleven o'Clock, now stiff and strong, like a hundred Devils? Truly (faid Panurge) thou shalt have of

(10) The Devil one Leg of them, &c.] If any one thinks to get

away, I'll ham-firing him at leaft,

⁽⁹⁾ Strong and valiant Men.] Enchanted by their wearing Hobgoblins Skins, which render'd them impenetrable both to Sword and Musket. The German Word Vest, which in French fignifies Strong, is faid of a Soldier who wears some Sort of Magick Spell about him.

the fattest, and of those that are the most plump, and in the Case.

How now, said Epistemon, every one shall ride, and I must lead the Ass? The Devil take him that will do so. We will make Use of the Right of War. Qui potest capere, capiat. No, no, said Panurge, but tye thine Ass to a Crook, and ride as the World doth. And the good Pantagruel laughed at all this, and said unto them, You reckon without your Host. I am much asraid, that before it be Night I shall see you in such Taking, that you will have no great Stomach to ride, but more like to be rode upon, with sound Blows of Pike and Lance.

Enough of that, said Epistemon, I will not sail to bring them to you, either to roast or boil, to fry, or put in Paste. They are not so many in Number as were in the Army of Xerxes; for he had thirty hundred thousand sighting men, if you will believe Herodotus and Trogus Pompeius; and yet Themistocles with a few Men overthrew them all. For God's sake take you no Care for that. Cobsminnie, Cobsminnie (said Panurge) my Codpiece alone shall suffice to overthrow all the Men; and (11) St. Sweepho'e that dwells within it shall lay all the Women siquat upon their Backs. Up then, my Lads, (said Pantagruel) and let us march along.

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⁽¹¹⁾ St. Sweephole.] St. Balletrou, Rabelais here wanted a Name which might be analogous to the Subject he's treating of; he therefore chose that of Balletrou, i. e. Balaietrou; Balai de Trou. Balai is a Beesom or Broom: Trou a Hole.

CHAP. XXVII.

How Pantagruel set up one Trophy in Memorial of their Valour, and Panurge another in Remembrance of the Hares. How Pantagruel likewise wife with his Farts begat little Men, and with his Fiss (Fizzles) little Women: And how Panurge broke a great Staff over two Glasses.

Before we depart hence (said Pantagruel) in Remembrance of the Exploit that you have now performed, I will in this Place erect a fair Trophy. Then every Man amongst them with great Joy, and fine little Country Songs, set up a huge big Post, whereunto they hanged a great Cuirasier Saddle, the Fronstal of a barbed Horse, Bridse-bosses, Pulley-pieces for the Knees, Stirrup-leathers, Spurs, Stirrups, a Coat of Mail, a Corslet tempered with Steel, a Battle-axe, a strong, short, and sharp Horseman's Sword; a Gantlet, a Horseman's Mace, Gussel-armour for the Arm-pite, Legharness, and a Gorget, with all other Furniture needful for a triumphant Arch, or Trophy. And then Pantagruel, for an eternal Memorial, wrote this victorial Ditton as followeth:

Here four bold Champions had a Rubbers,
With fixty and fix hundred Lubbers;
Destroy'd'em all, yet when they fought'em,
Had not their Arms, but Wits about'em:
So played the Scoundrels such a Trick,
Old Scipio never knew the like.
Learn hence, Kings, Dukes, all great and little;
'Tis Wit, not Strength, that wins the Battle.

For Victory,
As all agree,
Hangs on the Back
Of Pow'rs above,
Who furely move,
The proud to check.

The Strong are baff'd without Question, Or Doubt of any that's a Christian. And he ('tis only he) can have it, Who has the Grace and Faith to crave it.

Whilst Pantagruel was writing these foresaid Verses, Panurge halved, and fixed upon a great Stake, the Horns of a Roe-buck, together with the Skin, and (1) the right Fore-soot thereof; the Ears of three Leverets, the Chine of a Coney, the Jaws of a Hare, the Wings of two Bustards, the Feet of sour Quest-doves, a Bottle full of Vinegar, a Horn wherein to put Salt, a wooden Spit, a larding Stick, a scurvy Kettle full of Holes, a Dripping-pan, a Skillet to make Sauce in, an earthern Salt-celler, and (2) a Goblet of Beauwois. Then, in Imitation of Pantagruel's Verses and Trophy, wrote that which followeth:

Here four brave Topers fitting on their Bums,
With Flaggons, nobler Noise than Drums,
Carous'd it, bous'd it, toss'd the Liquor,
Each seem'd a Bacchus-priest, or Vicar:
Hares, Conies, Bustards, Pigs were brought 'm;
With Jugs and Pipkins strew'd about 'em;
For Trophy Spoils to each good Fellow,
That is hereaster to be mellow.

(1) The Right Fore-foot thereof.] It should be the two Fore-legs thereof, for that's the true Construction of les Pieds droitz du devant du chevreul: To prove which, thus says M. du Chat: Droit, from the Latin directus, does not here signify the dexter of the Latins, but the rectilineal Figure of the Foot conjoin'd with, and holding by, the Leg of that Creature. Et leurs Pieds estionst Pieds droits, and their Feet were strait Feet, we read Exekiel's Vision, ch. 1. v. 7. Upon which Word Calvin has this Note: Quantum attinet ad rectitudinem, ego refero non tantum ad Pedes, sed ad ipsa crura. Perinde est igitur ac si dixisset (Propheta) steisse animalia illa, quemadmodum solent Homines. In which he has been follow'd by Mess. Des Marais, Pedes recti, says the Latin Bible in that Place; which means their Legs stood upright like a Man's when he is standing. One of these Fore-legs of a Stag, that's kill'd in Hunting, is always in France presented to the chief Man of the Company.

(2) A Goblet of Beauvois.] The Crockery Ware of Beauvois is not very extraordinary; the Clay about Savigni and Lerolles, with

which it is made, being none of the best.

In every Creed,
'Tis on all Hands agreed,
And plainly confest;
When the Weather is hot,
That we stick to the Pot,
And drink o' the best.

First note, that in your Bill of Fare, Sauce be provided for the Rare. But Vinegar the most extol; 'Iis of an Hare the very Soul.

Then, faid Pantagruel, Come, my Lads, let us be gone, we have staid here too long about our Victuals: for very feldom doth it fall out, that the greatest Eaters do the most martial Exploits. There is no Shadow like that of flying Colours, no Smoke like that of Horses, no Clattering like that of Armour. At this Epistemon began to smile, and faid, There is no Shadow like that of the Kitchen, no Smoke like that of Pasties, and no Clattering like that of Goblets. Unto which answered Panurge, There is no Shadow like that of Curtains, no Smoke like that of Womens Breasts, and no Clattering like that of Ballocks: Then, forthwith rifing up, he gave a Fart, a Leap, and a Whiftle, and most joyfully cried out aloud, Ever live Patagruel. When Pantagruel faw that, he would have done as much, but, with the Fart, that he let, the Earth trembled nine Leagues about; wherewith, and with the corrupted Air, he begot above three and fifty thousand little Men, ill-favour'd Dwarfs; and with one Fifg [Fizzle] that he let, he made as many little Women, crouching down, as you shall fee in divers Places, which never grow but like Cows Tails, downwards, or like the Limosin Radishes, round. How now, faid Panurge, are your Farts fo fertile? By G- here be brave (3) farted Men and fifgued Women; let them be married together, they will beget fine (4) Hornets and Dorflies. So did Panta-

⁽³⁾ Farted Men. Savates d'Hommes. Dwarfs, Demi-men, Candles-end-men, Bits of Men, Half-men, as a Savate is but half a Shoe.

⁽⁴⁾ Hornets and Dorflies.] Inafmuch as themselves were sprung from Corruption.

gruel, and called them Pigmies. Those he fent to live in an Island thereby, where, since that Time, they are increased mightily; but the (5) Cranes make War with them continually, against which they do most courageously defend themselves; for these little Ends of Men and Dandiprats (whom in Scotland they call Whiphandles, and Knots of a Tar-barrel) are commonly very testy and cholerick. The physical Reason whereof is,

because (6) their Heart is near their Turd.

At this same Time, Panurge took two Drinking-glasses that were there, both of one Bigness, and filled them up with Water to the Brim, and fet one of them upon one Stool, and the other upon another, placing them above five Feet from one another; then he took the Staff of a Javelin, about five Feet and a Half long. and put it upon the two Glasses, so that the two Ends of the Staff did come just to the Brims of the Glasses. This done, he took a great Stake, and faid to Pantagruel, and to the rest; My Masters, behold how easily we shall have the Victory over our Enemies; for just as I shall break this Staff here upon these Glasses, without either breaking or crafing of them; nay, that is more, without spilling one Drop of the Water that is within them, even fo shall we break the Heads of our Dipsodes, without receiving any of us any Wound or Loss in our Person or Goods. But that you may not think there is any Witchcraft in this, hold, faid he, to Eusthenes, strike upon the midst as hard as thou canst with this Log.

(5) Cranes make War, &c.] Homer said it first, and Aristotle after him, 1. 8, c. 12, of Animals; but it is an odd Kind of Reason La Bruiere Champier gives for this Enmity of the Pigmies against the Cranes; it is because those Birds carry away their Provisions from them. Pygmæi, says he, pro frugibus adversus Grues dimicabant. Nam & tantillos homunculos mitioribus Alimentis uti Natura docuit & voluit.

Eusthenes

⁽⁶⁾ Their Heart is near their Turd.] The Edition of P. Estiard, Lyons 1573, has Spleen instead of T-d; but in all the ancient ones it is Turd. Melanethon, in J. Manlius's Common Places, p. 251, c. de Ira ejuque Moderatione: Scitis Proverbium Germanicum Kleinen leuten ligt der drek nahe beim hertzen, id est, Parvi homines eitò irascuntur. Stomachus ideo indignationem significat, quia biliosis statim ascendit billis in orsicium Ventriculi, vel Stomachi: ibique exessuatillis qui sunt occorriculi ad Cor, cesteris paribus. (Those German Words verbatim are, Little Mens Hearts lie near their Turd.)

Eusihenes did fo, and the Staff was broken into two Pieces, and not one Drop of the Water fell out of the Glaffes. Then faid he, I know a great many fuch other Tricks, let us now therefore march boldly.

CHAP. XXVIII.

How Pantagruel got the Victory very strangely over the Dipsodes, and the Giants.

FTER all this Talk Pantagruel took the Prisoner to him, and fent him away, faying, Go thou unto thou hast feen, and let him Resolve to feast me To-morrow about Noon; for as foon as my Gallies shall come, which will be To-morrow at farthest, I will prove unto him, by Eighteen hundred thousand fighting Men, and feven thousand Giants, all of them greater than I am, that he hath done foolishly, and against Reason, thus to invade my Country; wherein Pantagruel feign'd that he had an Army at Sea. But the Prisoner answered, that he would yield himself to be his Slave; and that he was content never to return to his own People, but rather with Pantagruel to fight against them; and for God's Sake befought him, that he might be permitted fo to do: whereunto Pantagruel would not give Confent, but commanded him to depart thence speedily, and be gone, as he had told him, and to that Effect gave him a Box full of Euphorbium, together with some Grains of the black Chamelon Thifile, steeped in Aqua Vita, and made up into the Condiment of a wet Sucket, commanding him to carry it to his King, and to fay unto him, that if he were able to eat one Ounce of that without drinking after it, he might then be able to refift him, without any Fear or Apprehension of Danger.

The Prisoner then befought him, with join'd Hands, that in the Hour of Battle he would have Compassion upon him. Whereat Pantagruel faid unto him, After that thou hast delivered all unto the King, put thy whole

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whole Confidence in God, and he will not forfake thee; because altho' for my Part I be mighty, as thou mayest fce, and have an infinite Number of Men in Arms, I do nevertheless trust neither in my Force nor in mine Industry, but all my Confidence is in God my Protector, who doth never forfake those that in him do put their Trust and Confidence. This done, the Prisoner requested him that he would be contented with some reasonable Composition for his Ramson. To which Pantagrael answered, that his End was not to rob nor ransom Men, but to inrich them, and reduce them to total Liberty: Go thy way, faid he, in the Peace of the living God, and never follow evil Company, left fome Mischief befal thee. The Prisoner being gone, Pantagruel said to his Men, Gentlemen, I have made this Prisoner believe, that we have an Army at Sea, as also that we will not assault them till To-morrow at Noon, to the end that they, doubting of the great Arrival of our Men, may spend this Night in providing and strengthening themselves; but in the mean Time my Intention is, that we charge them about the Hour of the first Sleep.

Let us leave (1) Pantagruel here with his Apostles, and speak of King Anarchus and his Army. When the Prisoner was come, he went unto the King, and told himhow there was a great Giant come, called Pantagruel, who had overthrown, and made to be cruelly roasted all the fix hundred and fifty nine Horsemen, and he alone escaped to bring the News. Besides that, he was charged by the said Giant to tell him, that the next Day about Noon he must make a Dinner ready for him, for at that Hour he was resolved to set upon him. Then did he give him that Box wherein were those Comfitures; but, as soon as he had swallowed down one Spoonful of them, he

⁽¹⁾ Pantagruel bere with bis Aposses.] Aposses, in Rabelais. They were but ten or a dozen in Number. Besides, in respect of the great Multitude of the Enemy, these might consider them rather as Ambassadors who were come to sue for Peace, than People that were preparing to attack them. Tigranes, in the Life of Lucullus, written by Plutarch, did in the same Light look upon the small Body of Romans, who, but a sew Hours after, beat his numerous Army. As for the Word Aposses, it is an old Word, and antiently meant the Pope, but here it means un Apstre, a Person sent.

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was taken with fuch a Heat in the Throat, together with an Ulceration in the Flap of the Top of the Wind-pipe, that his Tongue peel'd with it in fuch Sort, that for all they could do unto him, he found no Ease at all, but by drinking only without Ceffation; for as foon as ever he took the Goblet from his Head, his Tongue was on a Fire; and therefore they did Nothing but still pour in Wine into his Throat with a Funnel. Which when his Captains, Basharus, and Guard of his Body did fee, they tasted of the same Drugs, to try whether on them they would have the fame Operation or no: but it fo befel them as it had done their King; and they plied the Flagon fo well, that the Noise ran throughout all the Camp, how the Prisoner was returned; that the next Day they were to have an Affault; that the King and his Captains did already prepare themselves for it, together with his Guards, and that with caroufing luftily, and quaffing as hard as they could. Every Man therefore in the Army began to tipple, ply the Pot, swill and guzzle, till in fine they fell afleep like Pigs, all out of Order throughout the whole Camp.

Let us now return to the good Pantagruel, and relate how he carried himself in this Business. Departing from the Place of the Trophies, he took the Mast of their Ship in his Hand, like a Pilgrim's Staff, and put within the (2) Top of it two hundred and thirty-seven Puncheons of White-wine of Anjou, the rest was of Rouen; and tied up to his Girdle the Bark all full of Salt, as easily as the Lanskenness carry their little Panniers; and so fet onward on his Way with his Fellow-Soldiers. When he was come near to the Enemy's Camp, Panurge said unto him, Sir, if you would do well, let down this White-wine of Anjou from the Scuttle of the Mast of the Ship, that we may all drink thereof, (3) like Britons.

⁽²⁾ Top of it.] La Hune. Scuttle, a Sort of Cage, round the Top. of the Mast.

⁽³⁾ Like Britons.] Like the People of Bretagne, who are such Lovers of this good White-wine, that, though it grows about Verron in Anjou, 'tis call'd Vin Briton, because they engross it to themselves in a Manner, and by their Good-wills nobody else should carry away a Drop of it.

Hereunto Pantagruel very willingly confented, and they drank fo neat, that there was not fo much as one poor Drop left of two hundred and thirty-seven Puncheons, except one Leathern Bottle of Tours, which Panurge filled for himself (for he called that his Vade mecum) and some scurvy Lees of Wine in the Bottom. which ferved him instead of Vinegar. After they had whittled and curried the Can pretty handsomely, Panurge gave Pantagruel to eat some devilish Drugs, compounded of Lithotripton, Nephrocatarticon, the Marmalade of Quinces, with Cantharides, and other Diureticks. This done, Pantagruel said to Carpalim, Go into the City, fcrambling like a Cat up against a Wall, as you can well do, and tell them that now prefently they come out, and charge their Enemies as rudely as they can; and having faid fo, come down, taking a lighted Torch with you, wherewith you shall set on Fire all the Tents and Pavilions in the Camp; then cry as loud as you are able with your great Voice; and then come away from thence. Yea but, faid Carpalim, were it not good to nail all their Ordnance? No, no, faid Pantagruel, only blow up all their Powder. Carpalim, obeying him, departed fuddenly, and did as he was appointed by Pantagruel, and all the Combatants came forth that were in the City: and, when he had fet Fire to the Tents and Pavilions, he pass'd so lightly through them, and so highly and profoundly did they snore and sleep, that they never perceived him. He came to the Place where their Artillery was, and fet their Munition on Fire; but here was the Danger, the Fire was so sudden, that poor Carpalin had almost been burnt; and, had it not been for his wonderful Agility, he had been scorched like a roasting Pig; but he departed away fo speedily, that a Bolt or Arrow out of a Cross-bow could not have a swifter Motion. When he was clear of their Trenches, he shouted aloud, and cried out so dreadfully, and with such Amazement to the Hearers, that it seemed all the Devils of Hell had been let loofe. At which Noise the Enemies awaked, but can you tell how? Even no less astonish'd than are the Monks at the ringing of the first Peal to Matins, which in Lusonois is called Rubbalock.

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In the mean Time Pantagruel began to fow the Salt that he had in his Barque, and, because they slept with an open gaping Mouth, he filled all their Throats with it, fo that those poor Wretches were by it made to cough like Foxes. Ha, Pantagruel, how thou addest (4) greater Heat to the Firebrand that is in us. Suddenly Pantagruel had Will to Pifs, by Means of the Drugs which Panurge had given him, and piss'd amidst the Camp so well and fo copiously, that he drowned them all, and there was a particular Deluge ten Leagues round about; tho' History saith, if his Father's great Mare had been there, and pifs'd likewife, it would undoubtedly have been a more enormous Deluge than that of Deucalion; for the did never pifs but the made a River, greater than is either the Rhosne or the Danube; which those that were come out of the City feeing, faid, they are all cruelly flain, fee how the Blood runs along; but they were deceived in thinking Pantagruel's Urine had been (5) the Blood of their Enemies; for they could not fee but by the Light of the Fire of the Pavilions, and some fmall Light of the Moon.

The Enemies after they were awaked, feeing on one Side the Fire in the Camp, and on the other the Inundation of the urinal Deluge, could not tell what to say nor what to think: Some said, that it was the End of the World, and the sinal Judgment, which ought to be by Fire. Others again thought, that the Sea Gods, Neptune, Proteus, Triton, and the rest of them, did perfecute them, for that indeed they found it to be like

Sea-water and Salt.

O, who were able now condignly to relate how Pantagruel did demean himself against the three hundred Giants; O, my Muse, my Calliope, my Thalia, inspire me at this Time, restore unto me my Spirits, for this is the Logical Bridge of Asses; here is the Pitsal, here is the Difficulty, to have Ability enough to express the hor-

(5) The Blood of their Enemies.] The Moabites fell into the same

Mistake in ch. 3 of the Book of Kings.

⁽⁴⁾ Greater Heat to the Firebrand.] We are of ourselves but too thirsty. Why wilt thou then by thy Drugs still increase our Thirst? This Expression, which is of Poitou, is equivalent to the Latin Titio ad Ignem.

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rible Battle that was fought: Ah, would to God that I had now a Bottle of the best Wine that ever those drank who shall read this so veridical History!

CHAP. XXIX.

How Pantagruel discomsited the three hundred Giants armed with Free-stone, and Loupgarou their Captain.

THE Giants, feeing all their Camp drowned, carried away their King Anarchus upon their Backs, as well as they could, out of the Fort, as Eneas did his father Anchises, in the Time of the Conflagration of Troy. When Panurge perceived them, he faid to Pantagruel, Sir, yonder are the Giants coming forth against you, lay on them with your Mast gallantly, like an old Fencer; for now is the Time that you must shew yourfelf a brave and an honest Man: And for our Part we will not fail you; I myfelf will kill ye a good many gallantly enough; for why, David killed Goliah very easily; and then, this great Lecher Eusthenes, who is stronger than four Oxen, will not spare himself: Be of good Courage, therefore, and valiant; charge amongst them with Point and Edge, and by all Manner of Means. Well, faid Pantagruel, of Courage I have more than for fifty Franks; but let us be wife; for Hercules never undertook against two. That is well cack'd, well scummered, faid Panurge, do you compare yourfelf with Hercules? You have by G-more Strength in your Teeth, and more Scent in your Bum, than ever Hercules had in all his Body and Soul: So much is a Man worth as he esteems himself. Whilst they spake those Words, behold Loupgarou was come with all his Giants, who feeing Pantagruel in a Manner alone, was carried away with Temerity and Prefumption, for Hopes that he had to kill the good Man: whereupon he faid to his Companions the Giants, H 2

(1) You Wenchers of the Low-Country, (2) by Mahoen, if any of you undertake to fight against these Men here, I will put you cruelly to Death: It is my Will that you let me fight fingle; in the mean Time you shall have good Sport to look upon us. Then all the other Giants retir'd with their King to the Place where the Flaggons stood, and Panurge and his Comerades with them, who counterfeited those that have had the Pox, for he wrythed about his Mouth, shrunk up his Fingers, and with a harsh aud hoarse Voice said unto them, I forfake-od (Fellow Soldiers) if I would have it to be believed that we make any War at all; give us fomewhat to eat with you, whilft our Masters fight against one another. To this the King and Giants jointly condescended, and accordingly made them to banquet with them.

In the mean Time Panurge told them the Follies [Fables] of Turpin, (3) the Examples of St. Nicholas, and the Tale of a Tub. Loupgarou then fet forward towards Pantagruel, with a Mace all of Steel, and that of the best Sort, weighing nine thousand seven hundred Kintals, and two Quarterons, at the End whereof were thirteen pointed Diamonds, the least whereof was as big as the greatest Bell of our Lady's Church at Paris (there might want perhaps the Thickness of a Nail, or (at most that I may not lye) of the back of those Knives which they call Cut-lugs, but for a little off or on, more or less, it is no Matter, and it was inchanted in

(1) You Wenchers of the Low-Country, &c.] In contradiffinction to the Gentry and Nobility who live in strong Buildings situated on high Places.

(2) By Mahoon.] By Mahomet: This Oath, which in our old Romances is used by the Saracens, is still very frequent in the Mouths of the Languedocians, in Things which they would not be understood

to affirm ferioully.

(3) The Examples of St. Nicholas.] In placing here the Examples or historical Passages of the Legend of St. Nicholas, the Author shews what Credit he gave to that Legend. The Fables of Turpin mean the Lying History which Archbishop Turpin lest concerning the Emperor Charlemagne; and one of these Fables is, that one Day the Sun stood still to give that Hero all the Time that was necessary to finish the Destruction of the mighty Army of the Saracens.

fuch Sort, that it could never break, but contrarily all that it did touch did break immediately. Thus then as he approached with great Fierceness and Pride of Heart, Pantagruel, casting up his Eyes to Heaven, recommended himself to God with all his Soul, making such a Vow as followeth:

O, thou Lord God, who hast always been my Protector and my Saviour, thou feest the Distress wherein I am at this Time: Nothing brings me hither but a natural Zeal, which thou hast permitted unto Mortals to keep and defend themselves, their Wives and ' Children, Country and Family, in Case thy own ' proper Cause were not in Question, which is the Faith; for in such a Business thou wilt have no Coadjutors. only a Catholick Confession and Service of thy Word, and haft forbidden us all Arming and Defence: For thou art the Almighty, who in thine own Cause, and where thine own Business is (4) taken to Heart, canst defend it far beyond all that we can conceive; thou who hast thousand thousands of hundreds of millions of Legions of Angels, the least of which is able to kill ' all mortal Men, and turn about the Heavens and Earth at his Pleasure, as heretofore it very plainly appeared in the Army of Sennacherib. If it may please thee therefore at this Time to affift me, as my whole Trust and Confidence is in thee alone, I vow unto thee, that in all Countries what oever, wherein I shall have any ' Power or Authority, whether in this of Utopia, or elfewhere, I will cause thy holy Gospel to be purely, fimply, and entirely preached; fo that the Abuses of 'a Rabble of (5) Hypocrites and false Prophets, who by human Constitutions and depraved Inventions have 'impoisoned all the World, shall be quite extermina-ted from about me.' This Vow was no sooner made but there was heard a Voice from Heaven, faying, Hoe fac, & vinces, that is to fay, Do this, and thou shalt overcome.

⁽⁴⁾ Taken to Heart.] Read Taken in Hand, tirée en Action.
(5) Hypocrites.] Surely, when Rabelais wrote this, he was not reconverted to the Roman Church.

Then Pantagruel, feeing that Loupgaron with his Mouth wide open, was drawing near to him, went against him boldly, and cried out as loud as he was able, Thou diest. (6) Villain, thou diest; purposing by his horrible Cry to make him afraid, according to the Discipline of the Lacedemonians. Withal, he immediately cast at him out of his Barque, which he wore at his Girdle, eighteen Cags and four Bushels of Salt, wherewith he filled both his Mouth, Throat, Nofe, and Eyes. At this Loupgarou was so highly incensed, that, most fiercely fetting upon him, he thought even then with a Blow of his Mace to have beat out his Brains; but Pantagruel was very nimble, and had always a quick Foot and a quick Eye, and therefore with his left Foot did he step back one Pace, yet not fo nimbly, but that the Blow. falling upon the Barque, broke it in four thoufand fourscore and fix Pieces, and threw all the rest of the Salt about the Ground. Pantagruel, feeing that, most gallantly displayed the Vigour of his Arms, and according

(6) Villain.] Read, Slave, for that's the true Meaning of the Word Vilain, which is the Antithesis of the Word Gentleman, and primarily fignifies, not always a Knave, as with us, but, a Bond-man, or one of fervile Condition. A French Author, quoted by Cotgrave, affirms, that the Gentlemen of France term Vilains all Farmers, Hufbandmen, Ploughmen, and generally all Yeomen, how free foever their Condition or Tenures be; and that Country Gentlemen term fo all Citizens, Burghers and Inhabitants of walled Towns. Hence alfojt comes to fignify a Churl, Carle, Boor, Clown; a Mifer, a Knave, Varlet, and any base humour'd, ill-born, and worse-bred Bumpkin: But all these are no more than the secondary Meanings of the Word Vilain. To come to M. Du Chat: He observes upon the Word Riband here likewise used by Rabelais, that it is synonymous to Paillard, in the Signification wherein Loupgarou just before had call'd Paillars de Plat Pais his Companions, born and bred like him in the Plains where Corn grows (and consequently wherethere's Store of Chaff and Straw, (Paille) whence Paillard, fo that instead of you Wenchers of the Low-Country, as Sir T. U. translates it, it should have been you Clowns of the Flat or Low Country; for Paillard does not there absolutely mean a Whoremaster, tho' I confessit is generally so understood, and paillarder is us'd in that Sense in the Bible, tho' strictly, as it comes from paille, Straw, it means to haunt thatch'd Bawdy-houses; Tumbling in the Straw, or upon Straw Beds; Bitch-hunting-it in Barns. So Ribaud does not fignify only a Ruffian, or a Lecher, but likewife a Labouring Man of a big Body, strong Limbs, and hard Constitution; a tough Whoreson.

to the Art of the Ax, gave him with the great End of his Mast a home Thrust a little above the Breast; then bringing along the Blow to the left Side with a Slash, struck him between the Neck and Shoulders: After that, advancing his right Foot, he gave him a Push upon the Couillons, with the upper End of his said Mast, wherewith breaking the Scuttle on the Top thereof, he split three or four Puncheons of Wine that were left therein.

Upon that, Loupgarou thought that he had pierc'd his Bladder, and that the Wine that came forth had been Urine: Pantagruel being not content with this, would have doubled it by a Side-blow; but Loupgaron, lifting up his Mace, advanced one Step upon him, and with all his Force would have dashed it upon Pantagruel, wherein to speak the Truth, he so sprightfully carry'd himself, that, if God had not succoured the good Pantagruel, he had been cloven from the Top of his Head to the bottom of his Milt; but the Blow glanced to the right Side by the brisk Nimbleness of Pantagruel, and his Mace funk into the Ground above threefcore and thirteen Feet, through a huge Rock, out of which the Fire did iffue greater than (7) nine thousand and fix Tuns. Pantagruel feeing him bufy about plucking out his Mace, which stuck in the Ground between the Rocks, ran upon him, and would have clean cut off his Head, if by Mischance his Mast had not touched a little against the Stock of Loupgarou's Mace, which was enchanted, as we have faid before: By this Means his Mast broke off about three Handfuls above his Hands, whereat he stood amazed like a Bell-founder, and cried out, Ah Panurge, where art thou? Panurge, seeing that, said to the King and the Giants, by G - they will hurt one another if they be not parted; but the Giants were as merry as if they had been at a Wedding: Then Carpalim would have rifen from thence to help his Mafter, but one of the Giants faid to him, By Golfarin the Nephew of Mahoon, [Mahom,] if thou ftir hence I

⁽⁷⁾ Nine thousand and six Tuns.] An Expression taken from the Manner of measuring the Capacity or Burthen of Merchant Ships, by the Tun.

will put thee in the Bottom of my Breeches instead of a Suppository, which cannot chuse but do me good; for in my Belly I am very costive, and cannot well (8) cagar without gnashing my Teeth, and making many

filthy Faces.

Then Pantagruel, thus destitute of a Staff, took up the End of his Mast, striking athwart and alongst upon the Giant; but he did him no more Hurt than you would do with a Filip upon a Smith's Anvil. In the mean Time, Loupgarou was drawing his Mace out of the Ground, and having already plucked it out, was ready therewith to have struck Pantagruel, who, being very quick in turning, avoided all his Blows in taking only the defensive Part in Hand, until on a sudden he faw that Loupgarou did threaten him with these Words, faying, Now, Villain, will not I fail to chop thee as small as minced Meat, and keep thee henceforth from ever making any more poor Men athirft. Then without any more ado Pantagruel struck him such a Blow with his Foot against the Belly, that he made him fall backwards, (9) his Heels over his Head, and dragged him thus along at Flay-buttock, above a Flight-shot. Then Loupgarou cried out, bleeding at the Throat, Mahom, Mahom, Mahom, at which Noise all the Giants arose to fuccour him; but Panurge faid unto them, Gentlemen, do not go, if you will believe me, for our Mafter is mad, and strikes athwart and alongst, he cares not where, he will do you a Mischief; but the Giants made no Account of it, feeing that Pantagruel had never a Staff.

And when Paniagruel faw those Giants approach very near unto him, he took Loupgarou by the two Fect, and lifted up his Body like a Pike in the Air, wherewith (it being harnissed with Anvils) he laid such heavy Load amongst those Giants, arm'd with Freestone, that, striking them down as a Mason doth little Knobs of Stones,

(8) Cagar.] Spanish. To do that which the King himself can't

get another to do for him.

⁽⁹⁾ His Heels over bis Head.] This strange Battle between Pantagruel and Loupgarou is almost wholly imitated from ch. 6 of vol. 2. of Piercefores, where Sir Lyonnel uses much the same Play against the Giant with the golden Mane, whose Head he did at last cut off.

there was not one of them that stood before him, whomhe threw not flat to the Ground; and by the breaking of this stony Armour there was made such a horrible Rumble, as put me in Mind of the Fall of the Butters tower of St. Stephen's at Bourges, when it (10) melted before the Sun. Panurge, with Carpalin and Eufthenes, did cut in the mean Time the Throats of those that were struck down, in such Sort, that there escaped not one. Pantagruel to any Man's Sight was like a Mower, who with his Scythe, which was Loupgarou, cut down the Meadow Grass, to wit, the Giants. But, with this Fencing of Pantagruel's, Loupgarou lost his Head, which happen'd when Pantagruel struck down one whose Name was Riflandouille, who was armed cap-a-pie with (11) Grison-stones, one Chip whereof splintering abroad cut off Epistemon's Neck clean and fair. For otherwise the most Part of them were but (12) lightly arm'd with a kind of fandy Brittle-stone, and the rest with Slates. At last, when he saw that they were all dead, he threw the Body of Loupgarou as hard as he could against the City, where, falling like a Frog upon his Belly, in the great Piazza, he with the Fall killed a finged He-cat, a wet She-cat, a farting Duck, and a bridled Goofe.

(10) Melted before the Sun.] Melted and funk in at Highnoon, as if it had been Butter.

(11) Grison-stones.] A fort of hard, sparkling, brownish grey, long-lasting Free-stone, sit to pave with, says Cotgrave, at the Word Gres, of which the Grison is a Species, says Du Chat; adding that the Grison is very common about Poisiers. Cotgrave says the Grison is a kind of Free-stone, soft when it is taken out of the Quarry, but afterwards grows very hard. (So does the Stone dug out of the Quarries about Bath in Somersetshire.)

about Bath in Somersetshire.)

(12) Lightly arm'd, &c.] With a Stone called Tuf, which Cotagrave describes thus: A kind of white Sand, or soft and brittle Stone, oftentimes covering or lying on Flakes, on good Soil. Du Chat says its a Stone of Poitou, porous, spungy, and light. He adds, that in Languedoc they call Tuf that sort of Stone which is generated, in some Places, of the Gravel which is cast thither by the Wheels of Water-mills, which stand pretty thick on some Rivers of that Country.

CHAP. XXX.

How Epistemon, (1) who had his Head cut off, was finely healed by Panurge; and of the News which he brought from the Devils, and damned People in Hell.

HIS gigantal Victory being ended, Pantagruel withdrew himself to the Place of the Flaggons, and called for Panurge and the rest, who came unto him fafe and found, except Eusthenes (whom one of the Giants had scratched a little in the Face, whilst he was about the cutting of his Throat) and Epistemon, who appeared not at all. Whereat Pantagruel was so aggrieved, that he would have killed himself. But Panurge said unto him, Nay, Sir, stay a while, and we will search for him among the Dead, and find out the Truth of all. Thus as they went feeking after him, they found him Stark dead, with his Head between his Arms all bloody. Then Eusthenes cried out, Ah, cruel Death! hast thou taken from me the perfectest amongst Men? At which Words Pantagruel rose up with the greatest Grief that ever any Man did fee, and faid to Panurge, Ha, my Friend, the Prophecy of your two Glasses, and the Javelin Staff was a great deal too deceitful. But Panurge answered, My dear Bullies all, (2) weep not one Drop more; for, he being yet all hot, I will make him as found as ever he was. In faying this, he took the Head and held it warm fore-against his Codpiece, that the Wind might not enter into it. Insthenes and Carpalin

(2) Weep not one Drop more.] It had been improper to fay, Weep.

not a Grum more, weep not a Bit more.

⁽¹⁾ Who had his Head cut off.] Qui avoit le Coupe testée, not la Teste coupée. Upon which M. du Chat observes, there is a Child's Play, which at Mera they call Coupe Teste; at which Play, which in English may be called the Heading or Beheading, the Lad that is Headed, as they call it, does but fink his Head into his Bosom, and the Rest leap over him. M. Du Chat thinks this was what made Rabelais use that Term here to express an Accident, which Epistemon got almost as easily over as a Child beheaded at that Boys Play.

carried the Body to the Place where they had banqueted, not out of any Hope that ever he would recover,

but that Pantagruel might fee it.

Nevertheless, Panurge gave him very good Comfort, faying, If I do not heal him, I will be content to lose my Head (which is a Fool's Wager) leave off therefore crying, and help me. Then cleanfed he his Neck very well with pure White-wine, and, after that, took his Head, and into it fynapised some (3) Powder of Diamerdis, which he always carried about him in one of his (4) Bags. Afterwards he anointed it with I know not what Ointment, and fet it on very just. Vein against Vein, Sinew against Sinew, and Spondyle against Spondyle, that he might not be wry-necked, (5) (for fuch People he mortally hated;) this done, he gave it round about some fifteen or fixteen Stitches with a Needle, that it might not fall off again; then on all Sides, and every where, he put a little Ointment on it, which he called Resuscitative.

Suddenly Epistemon began to breathe, then open'd his Eyes, yawn'd, fneez'd, and afterwards let a great Houfehold Fart. Whereupon Panurge faid, Now certainly he is healed, and therefore gave him to drink a large full Glass of strong White-wine, with a sugar'd Toast. In this Fashion was Epistemon finely healed, only that he was fomewhat hoarse for above three Weeks together, and had a dry Cough, of which he could not be rid, but by the Force of continual Drinking. And now he

(3) Powder of Diamerdis.] Confettione di Salvia Solvatica. A Confection of wild Sage: Also Merda, says the Fr. and Ital. Dict. of Oudin in Letter D. In this last Sense of Merda, Cotgrave interprets Diamerdis, a Confection of Turds, Pilgrim's Satve; the Double-entendre is the better, because Sage is really good to consolidate Wounds withal.

(4) Bags.] Faques. Menage had remarked at this Place of his Rabelais, that anciently facquiere fignify'd a small Pocket, but he did not know that both facque and facquiere come from the German Facb, which fignifies a Box, a Case, (and so it means here) of which Panurge had a great many in his Bag.

(5) For such People he mortally hated.] Rabelais, who produces

begam

himself here under the Character of Panurge, confesses the Aversion he had for the Cordeliers, who, among all the Religious of St. Francis's Order, most affect to hang the Head, that they may appear devout and mortified.

began to speak, and faid that he had seen the Devil. had spoken with Lucifer familiarly, and had been very merry in Hell, and in the Elyfian Fields; affirming very feriously before them all, that the Devils were boon Companions and merry Fellows: but in Respect of the Damned, he faid he was very forry that Panurge. had fo foon called him back into this World again; for, faid he, I took wonderful Delight to fee them. How fo, faid Pantagruel? Because they do not Use them there, faid Epistemon, so badly as you think they do. Their Estate and Condition of Living is but only changed after a very strange Manner. For I saw Alexander the Great there mending old Stockings, (6) whereby he got but a very poor Living.

Xerxes was a Crier of Mustard.

Romulus, (7) a Salter and Patcher of Pattins.

Numa, a Nail-smith. (8) Tarquin, a Porter.

(9) Piso a clownish Swain.

Sylla, a Ferry-man. Cyrus, a Cowherd.

Themistocles, a Glass-maker.

Epaminondas, a maker of Looking-glaffes. (10) Brutus and Cassius Surveyors of Land.

Demosthenes, a Vine-dreffer.

(11) Cicero, a Fire-kindler. (12) Fabius, a Threader of Patenotres.

(6) Whereby, &c.] Read, whereby he got a Livelihood, tho' a poor one.

(7) A Salter and Patcher of Pattins. Rabelais fays, only Saulnier, a Salt-merchant. Sir T. U. has indeed given him an additional Trade to mend his Commons.

(8) Tarquin, a Porter.] Tacquin being a Porter in French, Ra-

belais quibbles upon Tacquin and Tarquin.

(9) Pifo, a clownish Swain. The like on Piso and Peasant. (10) Brutus and Cashus, Surveyors of Land. Agrimenseur: A Measurer of Land; for so they were indeed when in the Field of Philippi they measured the Earth with the Length of their own Bodies, or bit the Duft, as the Poet's Phrase is.

(11) Cicero, a Fire-kindler.] For contributing to the Civil War

in declaring for Pompey.

(12) Fabius, a Threader of Patenotres (or Beads).] He had been a great Temporizer.

(13) Artaxerxes,

(13) Artaxerxes, a Rope-maker.

(14) Eneas, a Miller.

(15) Achilles, a scald-pated Maker of Hay-bundles.

(16) Agamemnon, a Lick-box.

Ulyffes, a Hay-mower.

(17) Nestor, a Forester. Darius, a Gold-finder.

Ancus Martius, a Ship-trimmer.

(18) Camillus, a Foot-post.

(19) Marcellus, a Sheller of Beans.

(13) Artaxerxes, a Rope-maker.] Probably Artaxerxes Mnemonia whose Life Plutarch has written.

(14) Æneas, a Miller.] He carried his Father out of Troy, like

a Miller with a Sack of Meal at his Back. (15) Achilles, a scald-pated.] He is commonly pictur'd with his

Helmet on.

(16) Agamemnon, a Lick-box.] Lichecasse is a Lick-box or. Sweet-lips. Cotgrave says, Homer's Iliad represents Agamemnon as a fober and frugal Prince. Accordingly afterwards, 1. 4, c. 11, we fee him very averse to coming at any Time into a Kitchen. 'Tis perhaps for that very Reason Rabelais makes him act by the Rule of Contraries, i. e. Licking Dishes, and making Sops in the Dripping-pan; for Casse in Poisson is a Dripping-pan, and Lieber is to lick, and liebe-casse is a dainty-mouth'd Fellow, a Sweet lips, as is said before.

(17) Nestor, a Forester.] Harpailleur. It likewise fignises a
Seller of old Trinkets, or old Iron. Perhaps Rabelais meant this last,

on account of Neftor's extreme old Age.

(18) Camillus, a Foot-post.] Galochier does indeed fignify a Footpost, or any clownish, ill-bred Fellow. It means also a Maker of Galloches, high Wooden Pattins or Clogs, which are faid to be first fo called by and from the Gauls, whom Camillus drove from Rome, and therefore Rabelais styles him Gallochier, a Maker of Galloches, or Wooden Shoes. It also means a Sort of Slipper worn over the

(19) Marcellus, a Sheller of Beant. One need only have Hands for fuch a Trade; the Head has but little to do in it. Befides, in respect of the Emulation and Strife between Marcellus and Fabius Maximus, which of the two should do his Country most Service, we may affirm, that the happy Assivity of the former against Hannibal prompted the other to shew against that Enemy of the Roman People, how far the Prudence of a General could contribute to ruin an Army already weakened by many Battles. Fabius had his Name from. Fabæ, Beans; now Marcellus exciting Fabius to do his best is that which, in the Style of Rabelais, render'd the other a Sheller of Beans; he made the Beans turn out.

(20) Drusus a Taker of Money at the Doors of Play-houses.

Scipio Africanus, a Crier of Lee in a Wooden Slipper.

Afdrubal, a Lanthorn-maker.

Hannibal, a Kettle-maker, and Seller of Egg-shells. Priamus, a Seller of old Clouts.

(21) Lancelot of the Lake, a Flayer of dead Horses.

(22) All the Knights of the Round Table were poor labouring Slaves, employed to row over the Rivers of Cocytus, Phlegeton, Styx, Acheron, and Lethe, when Messieurs the Devils had a Mind to recreate themselves upon the Water; as on the like Occasion are hired the Boatmen at Lyons, the Gondeliers of Venice, [and the Oars at London] but with this Difference, that these

(20) Drusus, &c.] That the Great Drusus Germanicus should be such a poor Wretch in t'other World shews, as Epistemon had said, that those, who in this Life had been the most eminent, are in the next the most abject.

(21) Lancelot, &c.] The Hero of an old Romance in 3 vol. in ato, wherein there's a World of Trash, notwithstanding 'tis so highly effeem'd in Comparison of most other Pieces of the same Kind.

Sorel. Biblioth. Fr. pag. 156.

(22) All the Knights of the Round Table, &c.] Few People are to be informed that it was the famous K. Arthur of Great Britain, who, in or about the Year 520, established the Order of those celebrated Knights, and who make fuch a Figure in our old Romances. Few likewise are to learn that the Reason, why they were called so, was because that Prince, to whom they were all, as it were, Peers (Pares) and Companions, was pleased that, when in any Solemnities of the Court they should all be seen sitting at a Round Table, they should be acknowledged to be all equal, not indeed in Birth or Dignities, but in Merit, in Valour, and in Virtue; but I have never yet met with any one that had the Curiofity to inform himfelf exactly, as to the Number of Members this illustrious Body confisted of. For my part, I am fully fatisfied the Knights of the Round Table were at first but very few in Number; but as at those frequent Affemblies, called Cours Planieres (open Court Cotgrave fays) there always appeared fome. young Prince who came thither to folicit the Favour of being made a Knight, and as from Time to Time fome one of those new Knights merited by his Acts of Prowess to be admitted to the Table of the old ones: Thence it comes that in the 2d vol. f. 81, of Lancelot of the Lake, we see them amount to two hundred and fifty. True it is, in two other Places of that Book (Vol. 3. f. 37, 86.) the Number does not exceed a hundred and fifty, but this might have been the Confequence of some Disaster, or of a Reformation which might have been made among them.

(20) Drufus

poor Knights have only for their Fare a Bob or Flirt on the Nose, and in the Evening a Morsel of (23] coarse mouldy Bread.

(24) Trajan was a Fisher of Frogs.

(25) Antoninus,

(23) Coarse mouldy Bread.] Pain Chaumeny. Whether, according to the Edition of 1553, we are to read Chaumeny (coarfe Bread) from its being mingled with Chaume (Stubble), or eaten by poor People who live in Chaumines (Thatch'd Cots), or, whether conformable to the new Editions, and to that of Dolet, we prefer Chaumoi-Jy (mouldy Bread) from its being grown moify (mouldy) by being put in a Cupboard when it was chaud (hot): In either Cafe, it may be truly faid of these Knights whom Epistemon faw in the other World, that they bad eaten their white Bread first: (Manger son pain blanc le premier is, to spend one's best Abilities, in Estate or Body, in his Youth, and leave nothing but Wants and Weakness for old Age, as in some Measure I have done, in serving certain worthless ungrateful rich oppressive People, particularly some Doctors utriusque Togæ; but no more of this now.) To return to M. du Chat : The Reason why Rabelais has made Watermen of all the Knights of the Round Table, who in their Time were great Tilters and Turnamenteers, is because the Watermen in France are great Sportsmen that way in their Just-

ling for the Goofe, and other Festivals of theirs.

(24) Trajan was a Fisher of Frogs.] M. Du Chat has faid Nothing to this, nor feveral other Articles; not but that with taking Pains, and thoroughly reading the Lives of all these Persons, I am apt to think one might find out Rabelais's Reasons for assigning them fuch Employments as he does in t'other World; but this and many more Things, of like Nature, I must adjourn to another Edition: Meanwhile, as to this Frog-fishing Emperor, tho' I can't say any Thing at present, (yet with the Reader's Leave) I shall take Notice that the French are not the only Frog-fishers, or Frog-eaters in the World; I know an Englishman, who is an Acolyte in the Popish Chapel in Lincoln's-Inn-Fields, who will gulp ye down half a Dozen live Frogs, one after another, to cool his Maw after hard Drinking, and has often declared, he would keep a Froggery (as the late King did a Snailery) if he where in Circumstances to afford it. I shall conclude this Article of Frogs with a Word or two concerning a Tadpole, by Way of Note on Rabelais's Expression, more stupid than a Tadpole. or, as he calls it, more flupid than a Gyrin-Frog (p. 47. 1. 4. ch. 12.) Rane Gyrine, Cotgrave renders a Tadpole, and fo, no doubt, it means, and I have faid as much at the Bottom of the 47th Page of Rabelais's 4th Book. But fince none but Scholars know why a Tadpole should be called a Gyrin Frog by Rabelais, I shall give the Reason thereof here, for the Satisfaction of fuch as may be curious to understand Rabelais's hard antique Words. Rane Gyrine, fays the Dutch Scholiast upon this Place, is an unform'd Frog: In the Beginning of their Gen neration, adds he, Frogs are call'd Gyrins from their being but a small Lump of Flesh of ground Figure, in Good y voos on Now this orbi(25) Antoninus, a Lacquey. (26) Commodus, a Jet-maker.

Pertinax, a Peeler of Walnuts.

(27) Lucullus, a Maker of Rattles and Hawks Bells. Justinian, a Pedlar.

Hellor, a fnap-fauce Scullion.

Paris, a poor Beggar. Cambyses, a Mule-driver.

(28) Nero, a base blind Fiddler.

Fierabras was his Serving-man, who did him a thoufand mischievous Tricks, and would make him eat of the brown Bread and drink of the turned Wine, when himself did both eat and drink of the best.

Julius Cafar and Pompey, were Boat-wrights and

Tighters of Ships.

(29) Valentine and Orfon, did ferve in the Stoves of Hell, and were Sweat-rubbers, in Hot-houses.

(30) Giglan

cular Mass is of a black Colour, with two large Eyes and a Tail: Rom whence your stupid sottish People are called in Greek, yupiros, Gyrins. Plato in Theæteto: o 8 apa itul xaves ar eis Peornous ouder βελτίων βατράχε γυρίνε: In English, That Fellow, as to Prudence, is not a whit better than a Gyrin Frag, i. e. has no more Sense than a Tadpole. See the second Chiliad of Erasmus's Adagies, Pliny likewise speaks of it, 1. 9. c. 51.

(25) Antoninus, a Lacquey.] Diminutive Names, i. e. Diminutive in Sense, not Syllables, such as Antoninus from Antonius Pierrot (Peterkin) from Pierre (Peter) Janual (Johnny) from Jean (John)

are very fuitable to Lacquies.

(26) Commodus, a fet-maker.] Sir T. U. mistakes the Sense of Rabelais's Gayetier. It means not a Jet-maker, (for I know not who can make the black Stone called Jet, but he that made us all:) Bag-piper is what Guyetier means. Gayta in Spanish fignifies a Bagpipe, and Gaytero, one that plays on that frouzy, musty Instrument. Gayta likewise fignifies a Clyster, but that's Ironically only. It is indeed a Gotbick Word originally.

(27) Lucullus, a Maker of Rattles, &c.] Grillotier fignifies & Grid-iron-maker, as well as a Maker of Corals with Bells, and other

Toys for Children.

(28) Nero, a base blind Fiddler.] Nero loved Fiddling and Shows. Rabehais, in another Place, calls Nero Triand, a rafcally Fellow; and here he makes him get a forry Living by playing on as rafcally, rude, harsh sounding Instrument, called a Vieille. [Ils accorderant res bien leurs Vieilles ensemble: They Jumbled their Piddles passing well together; but this Phrase hath a farther (filthy) Sense. Cotgr.] (29) Valentine and Orion, &c. This Romance having been

(30) Giglan and Govian were both Swine-herds.
Jaffrey with the great Tooth was a Tinder-maker, and Seller of Matches.

(31) Godfrey de Bullion, a Hood-maker.

(32) Jason was a Bracelet-maker.

Don Pietro de Castille, a Carrier of Indulgencies.

(33) Morgan, a Beer-brewer.

long fince common in England, I shall only fay I have read it and forgot it. Or fon is, I think, a hairy Man, for which Reason (though M. du Chat says nothing of it) Rabelais may have made him a Rubber in the infernal Bagnios below, Hair-cloths being used in our Bagnios here above to rub People's Hides with in their Sweating.

(30) Giglan and Govian.] Or as Rabelais spells these Names, Giglain and Gouvin: Were Heroes of the old Romances, as were alfo Arthur (Artus in French) of Britain, and Pierceforest, mentioned below. It appears from some Verses of Marot, that these Romances were all read with Pleasure at the French Court till that Poet's Time. The Romance of Gauvin, a MS. is often quoted by Borel. That of Pierceforest, printed 8vo in 6 vol. at Paris 1531, relates the knightly Adventures of a King of England, who was furnam'd Pierceforest, for having dared to pierce almost alone into a Forest fraught with Inchantments and poffess'd by a Race of strange wicked Creatures, whose Cruelties and violent Outrages generally fell on all the Ladies and Damsels of the Country. This Book by the bye, was one of those which the King Cha. IX. vsually bushed himself in reading, by Order of the Queen Mother. As for Giglain, Ziliante, Son of Monodant, fee Ariofto Canto 19. n. 38. The Spaniard Antony Guevara, who had read the Romance of Giglain or Giglan, as he calls it, puts this Book into the Number of some others, out of which no Good, but a great deal of Evil may be learned.

(31) Godfrey de Bullion, a Hood-maker.] Dominotier in French. A Maker of Dominos; because of his Devoutness. Mezerai calls

him de Bouillon, and Bucholcer, Bilionæus.

(32) Jason was a Bracelet-maker.] This is wrong in a double Respect. First, though it is Jason in the new Editions, it should be Baudoin, as in that of Dolet. Secondly, Manilier does not fignify a Bracelet-maker, but the same as Marguillier, a Church-warden, or one that in Popish Countries gathers for a poor Preacher. This Baudoin (or Baldwin) was Godfrey of Bullion's younger Brother, and much inserior to him in Merit; and therefore he here follows his elder Brother as but a Servitor, in comparison of that Hero.

(33) Morgan, a Beer-brewer.] Morgant in the Original. As a Beer-brewer, we fee him hereafter giving nine Hogsheads of Beer to the Frank Archer Bagnolet, to pacify his Wrath against poor Pierceforest, who had happened very innocently, and without any ill Design, to piss against a Wall where St. Antony's Fire was painted. Mention has been made of the Giant Morgant, and of the Romance which bears his Name, in the Notes on the 1st ch. of this Book.

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(34) Huon of Bourdeaux, a Hooper of Barrels.

Pyrrhus, a Kitchen Scullion.
Antiochus, a Chimney-sweeper.

Octavian, a Scraper of Parchment.

(35 Nerva, a Mariner.

Pope Julius was a Crier of Pudding-pies; but he left off wearing there (36) his great buggerly Beard.

John of Paris was a Greafer of Boots.

Arthur of Britain, an Ungreafer of Caps.

Pierceforest, a Carrier of Faggots.

Pope Boniface VIII. a Scummer of Pots.

(37) Pope Nicholas III. a Maker of Paper.

(34) Huon of Bourdeaux, a Hooper of Barrels.] Relieur de Tonneaux: A Cask or Tun-binder. The Country, about Bourdeaux,
yields vast Quantities of Wine; accordingly there are in that City
above two thousand Coopers, who would be at a loss for the Wood they
have Occasion for, did they not procure it from the Danes in exchange
for Wine. See Scaligerana at the Word Bourdeaux. Next to this
should be (but omitted by Sir T. U.) Romulus, a Cobler, Botcher, or
other Mender of any old Things; such as I am of this Translation
by the Help of M. Du Chat and others.

(35) Nerva, a Mariner.] Read, not a Mariner, but the lowest Drudge of a Kitchen. Housse-paillier in French. Mat. Corderius, de Corr. Serm. emend. c. 24. n. 26. Hic Mediastinus. Un Soullon de Cuisine. A Kitchen-slave, a Drudge pudding. In gymnasiis Parisensibus dici solet, un Marmiton. Housse-paillier, from Housse a Horsecloth (whence our Housing) and Paille Straw, signifies properly a slovenly nasty Boy, whose Clothes are covered all over with Chast

and Bits of Straw. See more in Du Chat.

(36) His great buggerly Beard.] This glances at Mesdames the She-goats, those bearded Females, generally Favourites of Messieurs the Buggerantoes. Besides, the Bougres or Bulgarians wear a long Beard, especially the Priests, and yet more especially the Patriarch of that People. Moreover, this Pope Julius, viz. Julius II. was, as I take it, the first Pope that ever distinguish'd himself by a long Beard. Now, as at the Siege of Miranda, which he carried on himself in Person, in 1511, he hastened the Works, ordered the Battery, excited the Soldiers sometimes by fair Words, and sometimes by Threats, to exert their utmost Endeavours to carry the Place soon, perhaps Rabelais makes this Pope a Crier of petits Pâtez tout-chauds, Hot Petty Patées, because at that Siege he had spurred on his People to the Assault of some Petty Patée or Bastion, at the attacking whereof might be very hot Work, or executed in very hot Weather.

(37) Pope Nicholas III. a Maker of Paper.] Nicolas Pape tiers

that Name. A French Pun, untranslatable.

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(38) Pope Alexander, a Rat-catcher.

(39) Pope Sixtus, an Anointer of those that have the

What, faid Pantagruel, have they the Pox there too? Surely, faid Epistemon, I never faw so many; there are there, I think, above a hundred millions. For be affur'd, that those, who have not had the Pox in this World, must have it in the other.

Cotfbody, faid Panurge, then am I free; for I have been as far as the Hole of Gibraltar, reach'd unto the utmost Bounds of Hercules, (40) and gathered of the ripest.

(41) Ogier the Dane was a Furbisher of Armour.
The King Tigranes, a Mender of (42) Thatched Houses.

(43) Galien Restored, a Taker of Moldwarps.

(44) The

(38) Pope Alexander, a Rat-catcher.] Alexander VI. who caught a Rat, as the Saying is, when by Mistake he who was ras (a Shaveling) was poisoned by another ras (a Shaveling) with Rats-bane. Here is a Superfectation of Puns for ye.

(39) Pope Sixtus, an Anointer of those that have the Pox.] On Account of that cancrous Botch, with which, Rabelais says, (ch. 17, of this Book) Sixtus IV. was so horribly tormented, that he was a Cripple by it all his Life.

(40) And gathered of the ripeft.] Before in ch. 15, the Author

calls the Grand Pox, the Bleffed Fruit.

(41) Ogier the Dane.] An old Romance of Chivalry, published in Prose, and printed in the Beginning of the 16th Century, but a MS. of it in Leonine Verses was part of President de Thou (Thuanus's) Library.

(42) Thatch'd Houses.] Un Recouvreur means a Mender of Slated

or Tyled, as well as Thatched Houses.

(43) Galien Restored, &c.] Preneur de Taupes. A Molecatcher. This Romance has for its Hero the young Galien, Son of Jaqueline, Daughter to Hugh, K. of Constantinople, and of the Count and Peer Oliver of Vienne, who was taken at his Word by the Maiden's Father, upon his saying, only by Way of Gab (in a Bravado or Joke I take Gab to mean) that he would push his Caresses to a certain Number of Encounters, were he so happy as to lie but one Night in the Arms of that Infanta. The Night came, and, at nine Months End, Jaqueline brought into the World the Child in question. Of the two Fairies who interested themselves for him the Moment he was born, one, whose Name was Galienne, having given him the Name of Galien, the other would have him be surnamed Restor'd, because says the Book, the Child was one Day to restore or revive in France the High Chivalry.

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(44) The four Sons of Aymon were all Tooth-drawers.

(45) Pope Calixtus was the Barber of a Woman's fine

Pope Urban, a Bacon-picker.

(46) Melufina was a Kitchen-drudge Wench.

(47) Mettabrune, a Laundress.

(48) Cleopatra, a Crier of Onions.

(49) Helen, a Broker for Chamber-maids.

Semiramis, the Beggar's Lice-killer.

Dido fold Mushrooms. Panthesilia fold Cresses.

Lucretia was an Ale-house keeper.

Chivalry, which was in Danger of being loft by the Death of Charlemagne's Peers, who almost all perish'd at the Battle of Roncevaux, Rabelais makes this Galien a Mole-catcher, probably because, as those of that Trade fetch out of the Earth the Moles they take, he caused to spring up again the Race, the Memory, and the Acts of Prowels of those ancient Peers of France.

(44) The four Sons of Aymon, &c.] A very lying, fabulous Romance. Antony Guevara, in his Preface to the Clock or Dial for Princes, laments that in his Time the Gentry of France were corrupted by reading the Giglans, the Lancelots, the Fierabras, the four Sons of Hemon, and the Trifframs.

(45) Pope Calixtus, &c.] Barbier de Maujoinet. See Cotgrave, and M. du Chat himself farther on this Phrase.

(46) Melusina, &c.] Agrippa, in his Vanity of Sciences, &c. speaks of this Romance, which was printed in Folio at Paris, in the Beginning of the 16th Century.

(47) Mettabrune, &c. Read Matabrune. Wife to King Pierron of the strong Island, and Mother of Prince Oriant, one of Godfrey of Bullion's Ancestors. This Romance has been spoken of in

the Notes to the Prologue of this Book.

(48) Cleopatra, a Crier of Onions.] Her Kingdom produced exceeding good ones in the Opinion of the Israelites. Befides, of the two Pearls of inestimable Price which that Queen was Owner of, she having caused her Lover Anthony to swallow one, dissolved in Vinegar, fhe was going to regale him with the second, if she had not been hindered. Perhaps it was by Way of Punishment for this Prodigality, that in the other World she's reduced to sell Onions, that is, such Fruit as the Latins call Uniones (a Sort of Onions) as well as Pearls. (Under the Word Unio, onis. Camb. Dict. fays ab Unus, &c. A Pearl called an Union, for that, many being found in one Shell, not any one of them is like the other. Also an Onion or Scallion with one Blade. See that Dictionary.)

(49) Helena, &c.] A Procuress. Courratiere de Chambrieres. A

Consequence of her past Life.

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(50) Hortenfia, a Spinstress. Livia, a Grater of Verdigreece.

After this Manner, those that had been great Lords and Ladies here, got but a poor scurvy wretched Livelihood below. And, on the contrary, the Philosophers and others, who in this World had been altogether indigent and wanting, were great Lords there in their Turn. I faw Diogenes there (51) itrut it out most pompously, and in great Magnificence, with a rich Purple Gown on him, and a golden Scepter in his right Hand. which is more, he would now and then make Alexander the Great mad, so enormously would he abuse him, when he had not well patched his Breeches [Stockings] for he used to pay his Skin with found Bastinadoes. faw (52) Epitletus there most gallantly apparell'd after the French Fashion, sitting under a pleasant Arbour, with Store of handsome Gentlewomen, frolicking, drinking, dancing, and making good Cheer, with Abundance of Crowns of the Sun. Above the Lattice were written these Verses for his Device:

Sauter, dancer, faire les Tours, Et boire Vin blanc, & Vermeil; Et ne faire rien tous les Jours, Que compter Escuts au Soleil.

To dance, to skip, and to play,
The best White and Claret to swill,
And Nothing to do all the Day,
But rolling in Money at Will.

When he faw me, he invited me to drink with him very courteously, and I being willing to be intreated, we tippled and chopined together most (53) Theologically.

(50) Hortenfia.] Filandiere, a Spinner of Flax, &c.

(51) Strut it out.] Se prelassoic: Give himself the Airs of a Pre-

(52) Epictetus, &c.] Elegantly translated into French. I know not what Translation this can be which has fet forth Epictetus so gallantly in our French Language.

(53) Theologically.] Theologally. Touching the Origin of this proverbial Phrase, of sippling Theologally, see ch. 22 of the Apology for Herodotus.

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In the mean Time came Cyrus to beg one Farthing of him for the Honour of Mercury, therewith to buy a few Onions for his Supper. No, no, faid Epidetus, I do not use in my Alms giving to bestow Farthings; hold, thou Varlet, there's a Crown for thee, be an honest Man. Cv. rus was exceeding glad to have met with fuch a Booty. But the other poor Rogues, the Kings that are there below, as Alexander, Darius, and others, stole it away from him by Night. I faw Patelin the Treasurer of Rhadamanthus, who in cheapening the Pudding-pyes that Pope Julius cried, asked him, How much a Dozen? Three Blanks, faid the Pope: Nay, faid Patelin, three Blows with a Cudgel, lay them down here, you Raf-cal, and go fetch more. The poor Pope went away weeping; who, when he came to his Master, the Pyemaker, told him that they had taken away his Puddingpyes. Whereupon his Master gave him such a found Lash with an (54) Eel-skin, that his own Skin would have been worth nothing to make Bag-pipe-bags of. I faw Master John le Maire there, personate the Pope in fuch Fashion, that he made all the poor Kings and (55) Popes of this World kifs his Feet; and taking great State upon him, gave them his Benediction, faying, (56) Get the Pardons, Rogues, get the Pardons, they are good and cheap: (57) I absolve you of Bread and Pottage, and dispense with you to be never good for any Thing. Then, calling Caillet and Triboulet, to them he spoke these Words, My Lords the Cardinals, dispatch their Bulls, to

⁽⁵⁴⁾ Eel-Skin. Pliny, 1. 9, c. 23, tells us, the young Gentlemen of Rome were chastised with an Eel-Skin when they committed a Fault. From thence, doubtless, it comes, that in Schools they have given the Name of Anguilla to a certain Scourge or Whip made of Leather Thongs, which anciently they used to beat the Lads with when they had neglected their Duty. Isidore's Glosses quoted by du Cange in his Latin Glossary: Anguilla est quâ coercendi in Scholis Pueri, quæ vulgò Scutica dicitur.

⁽⁵⁵⁾ Popes. John Le Maire is very severe on the Popes, in his Book of the different Schisms and Councils of the Latin Church.

⁽⁵⁶⁾ Get the Pardons.] This perfonally concerns the Popes, as having in their Time made a Trade of felling Pardons.

⁽⁵⁷⁾ I absolve you, &c.] It is in the Original, Je vous absoulz de Pain & de Soupe. Allusion, to peine, pana, & coulpe, in which Absolution consists.

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h. , as wit, to each of them (58) a Blow with a Cudgel upon the Reins. Which accordingly was forthwith performed.

I heard Master Francis Villon ask Xerxes, How much the Mess of Mustard? A Farthing, said Xerxes. To which the said Villon answered, The Pox take thee for a Villain; as much of square-ear'd Wheat is not worth half that Price, and now thou offerest to inhance the Price of Victuals; with this, he piss'd in his Pot, as the Mustard makers of Paris use to do. I saw the Francarcher de Baignolet, who was one of the Inquisition against Hereticks. When he saw Pierceforest making Water against a Wall, on which was painted the Fire of St. Anthony, he declared him a Heretick, and would have caused him to be burnt alive, had it not been for Morgant, who, for his (50) Proficiat and other small Fees, gave him nine Tuns of Beer.

Well, said Pantagruel, reserve all these Stories for another Time, only tell us how the Usurers are there handled. I saw them, said Epistemon, all very busily employed in seeking of rusty Pins and old Nails in the Kennels of the Streets, as you see poor wretched Rogues do in this World; but the Quintal, or Hundred-weight of this old Iron-ware, is there valued but at the Price of a Cantle of Bread; and yet they have but a very bad Dispatch and Riddance in the Sale of it: Thus the poor Misers

(59) Proficiat.] Properly, Cotgrave fays, a Fee, or Benevolence hestowed on Bishops, in Manner of a Welcome, immediately after

their Instalments.

⁽⁵⁸⁾ A Blow with a Cudgel upon the Reins.] Allusion to a Custom founded in the Penance Book, of giving those who come for Absolution a Blow with a Wand at each Verse of the Miserere, which they are made to repeat from one End to t'other. President du Thou (Thuanus) 1. 103, on the Year 1595, where he speaks of this Practice exercised at Rome on the two Proxies or Proctors, which Hen. IV. had sent thither for his Absolution; Ad solium reducti, (Procuratores Regii) cum capite demissorurs in genua procubuissent, Psalmus L. recitatur, ad cujus singulos Versiculos Pontifex virgula quasi vindicta, qua, ut olimiservi apud Romanos manumittebantur, sic nunc Peccatis nexi per Absolutionem in Libertatem Christianam asseruntur, leviter supplices Procuratores tangebat. In regard bad Princes are infinitely more culpable in the Sight of God than ordinary People, John le Maire their Judge, instead of slight Strokes with a Wand over their Shoulders, makes them be well laid on with a good Hedge-stake over their Loins.

are sometimes three whole Weeks without eating one Morsel or Crumb of Bread, and yet Work both Day and Night looking for the Fair to come: Nevertheless, of all this Labour, Toil, and Misery, they reckon nothing; so cursedly active they are in the Prosecution of that their base Calling, in Hopes at the End of the Year, to earn

fome feurvy Penny by it.

Come, said Pantagruel, let us now make ourselves merry one Bout, and drink (my Lads,) I beseech you, for it is very good Drinking all this Month. Then did they uncase their Flaggons by Heaps and Dozens, and with their Leaguer-provision made excellent good Cheer. But the poor King Anarchus could not all this While settle himself towards any Fit of Mirth; whereupon Panurge said, Of what Trade shall we make my Lord the King here, that he may be skilful in the Art, when he goes thither to sojourn amongst all the Devils of Hell? Indeed, said Pantagruel, that was well advised of thee, do with him what thou wilt: I give him to thee. Grammercy, said Panurge, the Present is not be resused, (60) and I love it from you.

CHAP. XXXI

How Pantagruel entered into the City of the Amaurots, and how Panurge married King Anarchus to an old Lanthorn-carrying Hag, and made him a Crier of Green-sauce.

AFTER, this wonderful Victory, Pantagruel sent Carpalim unto the City of the Amaurots, to declare and signify unto them how the King Anarchus was taken Prisoner, and all the Enemies of the City overthrown; which News when they heard, all the Inhabitants of the City came forth to meet him in good Or-

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⁽⁶⁰⁾ And I love it from you.] Et l'aime de vous. A Way of thanking any one for a Favour done, or Gift bestowed; it was also used towards a Person who had drank a Health to one, or given their Service to him in drinking.

der, and with a great triumphant Pomp, conducting him with a heavenly Joy into the City, where innumerable Bonefires were kindled every where, and fair round Tables furnished with store of good Victuals set out in the Middle of the Streets. This was a Renewing of the Golden Age; so good was the Chear which then they

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But Pantagruel, having affembled the whole Senate and Common-Council Men of the Town, faid, My Maflers, we must now strike the Iron whilst it is bot; it is therefore my Will, that, before we frolick it any longer, we advise how to affault and take the whole Kingdom of the Bipfodes. To which Effect, let those that will go with me provide themselves against To-morrow after Drinking; for then I will begin to march. Not that I need any more Men than I have to help me to conquer it; for I could make it as fure that Way as if I had it already, but I fee this City is fo full of Inhabitants, that they scarce can turn in the Streets: I will therefore carry them as a Colony into Dipfody, and will give them all that Country, which is fair, wealthy, fruitful, and pleasant, above all other Countries in the World, as many of you can tell who have been there heretofore. Every one of you therefore that will go along, let him provide himself as I have said. This Counsel and Resolution being published in the City, the next Morning there affembled in the Piazza, before the Palace, to the Number of eighteen hundred fifty fix thousand and eleven, besides Women and little Chil-Thus began they to march strait into Dipfody, in fuch good Order as did the People of Ifrael when they departed out of Egypt, to pass over the Red Sea.

But before we proceed any farther, I will tell you how Panurge handled his Prisoner the King Anarchus. For having remember'd that which Epistemon had related, how the Kings and rich Men in this World were used in the Elysian Fields, and how they got their Living there by base and ignoble Trades; he therefore one Day apparelled his King in a pretty little Canvass Doublet, all jagged and pinked like the Tippet of a light Horseman's Cap, together with a Pair of large Mariner's Breeches,

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and Stockings (1) without Shoes: For, faid he, (2) they would but spoil his Sight; and a light peach-colour'd Bonnet, with a great Capon's Feather in it. I Ive, for I think he had two: and a very handsome Girdle, (3) de pers & vert; faying, that fuch a Livery did become him well; for that he had always been (4) perverse. And in this Plight, bringing him before Pantagruel, faid unto him, do you know this Royster? No. indeed, faid Pantagruel. It is, faid Panurge, my Lord. the (5) King of the clouted Hose. I intend to make him an honest Man. These Devils of Kings here are but as fo many Calves; they know nothing, and are good for nothing but to do a thousand Mischiefs to their poor Subjects, and to trouble all the World with War for their unjust and detestable Pleasure. I will put him to a Trade, and make him a Crier of Green Sauce. Go to, begin and cry; Do you lack any Green Sauce? and the poor Devil fell to crying. That is too low, faid Panurge: then took him by the Ear, faying, Sing higher in Ge, fol, re, ut. So, fo, poor Wretch, thou hast a good Throat: Thou could'st never have been so happy, hadst thou continued longer King.

And Pantagruel made himself merry with all this. For I dare boldly say, that he was the best little Gasser that was to be seen between this and the End of a Stass. Thus was Anarchus made a good Crier of Green Squee,

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⁽¹⁾ Without Shoes: The Condition wherein our old Romances represent an unhappy Person surrendering himself a Prisoner at Discretion.

⁽²⁾ They would but spoil his Sight; They would blind him so, as to hinder him from being sensible that he was a Prisoner.

⁽³⁾ Pers & Vert;] Sky-colour'd and green. (4) Perverse,] A Pun unto Pers & Vert.

⁽⁵⁾ King of the clouted Hose.] The clouted Horse, says the 8vo English Edition. Rabelais says, Roy de trois Cuicles, i. e. King of the three Batches. An Expression taken from a Custom in France during the Week of the Epiphany, or of the Kings as they call it, when he is termed King of three Batches, to whose Lot is fallen the Bean of three Cakes bak'd on three several Days, and at three different Ovens. In Dolet's Edition, instead of Rois de trois cuites, King of the three Batches, it is, Roi de trois pommes cuites, King of the three Codlins; but the Edition of 1553, has alter'd that Addition, which indeed was good for nothing.

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Two days thereafter. Panurge married him with an old Lantern-carrying Hag; and he himself made the Wedding, with fine Sheeps-heads, brave Haslets with Mustard, gallant Salligots with Garlick, of which he sent five Horse-loads unto Pantagruel; which he eat up all, he found them so appetizing. And, for their Drink, they had a Kind of (6) small well-water'd Wine, and some (7) Sorb-apple Cyder. And, to make them dance he hired a blind Man that made Musick to them with a Windbroach.

After Dinner he led them to the Palace, and shewed them to Pantagruel, and said, pointing to the married Woman, you need not fear that she will crack [fart.] Why? said Pantagruel. Because, said Panurge, she is well slit and broke up already. What do you mean by that? said Pantagruel. Did you never see, said Panurge, that the Chesnuts which are roasted in the Fire, if they be whole, they crack as if they were mad; and, to keep them from cracking, they make an Incision in them, and slit them: So this new Bride is in her lower Parts well slit before, and therefore will not crack behind.

(6) Small well-water'd Wine, Belle Piscantine. Why the Epithet Belle should be left out I see no Reason. Rabelais gives it the Name of (belle) pleasant Piscantine. As for Piscantine, Ouden's Fr. and Ital. Dictionary says 'tis Vino inacquato, Acquarello; but as in the same Dictionary we find Biscantine in the same Signification of Wine mingled with Water (tho' by the way, Cotgrave explains Biscantine, Drink made of Bullaces or Sloes, I know not, adds du Chat, but Piscantine may be a Corruption of Biscantine, to express a Drink of two Cantines (Bottle-Cases) one whereof might be for Wine, and the other for Water. The best Cantines are sold at Charing-Cross, the Trunk-makers.

(7) Some Sorb-apple Cyder.] Beau Corme. Fine Sorb-apple Cyder, Rabelais says: Why should the Epithet fine be left out here too? In Poitou they call Cormé a certain drink made with Water cast on Cormes (Service or Sorb-apples) Corné, as the new Editions read it here, should be a Drink made with Water thrown on the Fruit of the Cornier (Cornel-tree) a red acid Berry; but as they make none such either in Poitou or elsewhere, it is certain the true Reading is here, as in the old Editions, Cormé, not Corné. Cotgrave thus speaks of Cormé: a Drink or Wine made of the Sorb-apple; it surpasses in Goodness Perry or Cyder; and comes nearest, of any of those kinds, to White-wine. No wonder then Rabelais bestows on it the Epithet of Beau.

Pantagruel gave them a little Lodge near the Lowerfreet, and a Mortar of Stone wherein to bray and pound their Sauce. And in this Manner did they do their little Business, he being as pretty a Crier of Green sauce as ever was seen in the Country of Utopia. But I have been told since, that his Wife doth beat him like Plaister, and the poor Sot dares not desend himself, he is so simple.

CHAP. XXXII.

How Pantagruel with his Tongue covered a whole Army, and what the Author saw in his Mouth.

THUS as Pantagruel with all his Army had entered into the country of the Dipsodes every one was glad of it, and incontinently rendered themselves unto him, bringing him out of their own good Wills the Keys of all the Cities where he went, the Almirods only excepted; who, being resolved to hold out against him, made Answer to his Heralds, that they would not yield but upon very honourable and good Conditions.

What (said Pantagruel) do they ask any better Terms than (1) the Hand at the Pot, and the Glass in their

(1) The Hand at the Pot, and the Glass in their Fist? Read the Fist, not their Fist. La Main au Pot, & le Voyrre au Poing. A Token of a final Agreement, and that there's nothing more to be done but to drink upon the Bargain: Patelin (the Trickster) to his Wife, who asked him how, without disbursing any more than one single Penny, he had got the Cloth he went to buy:

Ce fut pour le Denier-a-Dieu: Et encore se j'eusse dit La Main sur le Pot, par ce dit, Mon Denier me fust demouré.

I gain'd it by the Earnest Penny; And if I had not been a Ninny, That Penny too I might have got, By harely saying, Hand on Pot. lo

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Fist? Come, let us go sack them, and put them all to the Sword. Then did they put themselves in good Order, as being fully determined to give an Assault. But, by the Way, passing through a large Field, they were overtaken with a great Shower of Rain; whereat they began to shiver and tremble, to croud, press, and thrust close to one another. When Pantagruel saw that, he made their Captains tell them, that it was nothing, and that he saw well above the Clouds, that it would be nothing but a little Dew; but howsoever, that they should put themselves in Order, and he would cover them. Then did they put themselves in a close Order, and stood as near to each other as they could; and Pantagruel drew out his Tongue only half Way, and covered them

all, as a Hen doth her Chickens.

In the mean Time, I, who relate to you these so veritable Stories, hid myfelf under a Burdock-leaf, which was not much less in Largeness than the Arch of (2) the Bridge of Montrible: But when I faw them thus covered, I went towards them to shelter myself likewise, which I could not do; for that (as the Saying is) at the Yard's End there is no Cloth left. Then as well as I could, I got upon it, and went forwards full two Leagues upon his Tongue, and so long marched, that at last I came into his Mouth; But, O Gods and Goddesses, what did I fee there? Jupiter confound me with his trifulk Lightning if I lye; I walked there as they do in Sophie at Constantinople, and saw there great Rocks, like the Mountains in Denmark, I believe that those were his Teeth: I faw also fair Meadows, large Foreits, great and strong Cities, not a Jot less than Lyons or Poidiers: The first Man I met with there, was a good honest Fellow planting Colworts; whereat being very much amazed, I asked him, My Friend, (3) what dost thou make here? I plant Colworts faid he: But how, and

(3): What dost thou make bere?] Que fais tu ici? What art thou

doing here?

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⁽²⁾ The Bridge of Montrible.] On the Charente, between Saintes and St. John d'Angeli; this Bridge is a Remnant of Roman Antiquity. What is related of the Bridge of Monstrible, or Montrible, is taken from the Romance of Fierabras.

wherewith, faid I? Ha, Sir, faid he, (4) every one cannot have his Baws as heavy as a Mortar; neither can we be all rich: Thus do I get my poor Living, and carry them to the Market to fell in the City, which is here behind. Jesus! said I, is there here a new World? Sure, faid he, it is never a Jot new, but it is commonly reported, that without this there is an Earth, whereof the Inhabitants enjoy the Light of a Sun and Moon: and that it is full of, and replenished with very good Commodities; but yet, this is more ancient than that, Yea, but, faid I, my Friend, what is the Name of that City whither thou carrieft thy Colworts to fell? It is called (5) Alpharage, faid he, and all the Indwellers are Christians, very honest Men, and will make you good Chear. To be brief, I resolved to go thither. Now in my Way, I met with a Fellow that was lying in wait to catch Pigeons, of whom I asked, My Friend, from whence come these Pigeons? Sir, said he, they come from the other World. Then I thought, that when Pantagruel yawned, the Pigeons went into his Mouth in whole Flocks, thinking that it had beed a Pigeonhouse.

Then I went into the City, which I found fair, very strong, and scated in a good Air; but at my entry, the Guard demanded of me my Pass or Ticket; whereat I was much astonished, and asked them, My Masters, is there any Danger of the Plague here? O Lord, said they, they die hard by here so fast, that the Cart runs about the Streets. Good God! said I, and where? whereunto they answered, That it was in Larinx and (6) Fharinx,

(4) Every one can't have, &c.] Allusion to the Proverb,

Chacun n'a pas le Cerveau Gros comme celuy d'un Veau.

All ha'n't Brains as large as those Which a Calf's Head does inclose.

See Treasure of golden Sayings, &c. Lyons, 1557.

(5) Alpharage. Read Afpharage. It fignifies the Throat.

Aσφαραγος, in Greek.

(6) Phærinx.] Read Pharynx. See this, as also Larynx, and other Words relating to the human Structure, in any of the Lexicons.

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which are two great Cities, such as Rouen and Nantz, rich, and of great Trading; and the Cause of the Plague was, by a stinking and infectious Exhalation which lately vapoured out of the Abisines, whereof there have died above two and twenty hundred and threescore thousand and sixteen Persons, within this Sevennight. Then I considered, calculated, and sound, that it was a rank and unsavoury breathing, which came out of Pantagruel's Stomach when he did eat so much (7) Garlick, as we have afore said.

Parting from thence, I passed amongst the Rocks, which were his Teeth, and never left walking till I got upon one of them, and there I found the pleasantest Places in the World, great large Tennis-courts, fair Galleries, sweet Meadows, store of Vines, and an infinite Number of Banquetting Summer Out-houses in the Fields, after the Italian Fashion, full of Pleasure and Delight, where I staid full four Months, (8) and never made better Chear in my Life as then. After that, I went down by the hinder Teeth to come to the Chaps; but, in the Way, I was robbed by thieves in a great Forest that is in the Territory towards the Ears. Then (after a little farther travelling) I fell upon a pretty Village, (truly I have forgot the Name of it) where I was yet merrier than ever, and got some certain Money to live

⁽⁷⁾ Garlick.] Allade: Garlick-Sance, Cotgrave fays. M. Du Chat's Note on it is as follows. The antients were no Strangers to the Aillade. Virgil has described this rustick Dish under the Name of Moretum, and a Translation of that Poem of Virgil's is the second Piece among the Rural Games of Joachim Du Bellai. What is now properly called Aillade, in Guienne and Languedoc, is a Mess which the poorer Sort make with Garlick and Walnuts pounded together in a Mortar, and which prepares the Stomach for the Reception of certain Meats of an undigestive and disagreeable Nature. As for the Aillade itself, it is so much admired by some Persons of Distinction, even in Italy, that the Historian Platina could not forbear telling the World that a Brother of his would often put himself in a Sweat by the Pains he took in preparing this Ragoo. See Platina de bonesta Voluptate. The Authors of the Camb. Diet. fay, the Moretum was a kind of Sallet made of Herbs, Milk, Wine, Oil, Cheefe, Garlick, &c.

⁽⁸⁾ And never made better Chear, &c.] Because, as he says a little lower, of every Morsel that went down Pantagruel's Throat, he took part, by Way of Toll.

by; can you tell how? By Sleeping; for there they hire Men by the Day to fleep, and they get by it Six Pence a Day; but they that can frort (fnore) hard, get at least Nine Pence. How I had been robbed in the Valley I informed the Senators, who told me that in very Truth the People of that Side were bad Livers, and naturally thievish; whereby I perceived well, that as we have with us the Countries Cifalpine and Transalpine. fo have they there the Countries Cidentine and Tradentine, that is, behither and beyond the Teeth; but it is far better living on this Side, and the Air'is purer. There I began to think, that it is very true which is commonly faid, that the one Half of the World knoweth not how the other Half liveth. Seeing none before myfelf had ever written of that Country, wherein are above five and twenty Kingdoms inhabited, besides Defarts, and a great Arm of the Sea. I have composed a great Book, intituled, The History of the Gorgians, because they dwell in the Gorge of my Master Pantagruel.

At last I was willing to return, and, passing by his Beard, I cast myself upon his Shoulders, and from thence flid down to the Ground, and fell before him. As foon as I was perceived by him, he asked me, Whence comest thou, Akofribas? I answered him, Out of your Mouth, my Lord. And how long hast thou been there, said he? Since the Time, faid I, that you went against the Almirods, That is about Six Months ago, faid he. And wherewith didft thou live? What didft thou drink? I answered, My Lord, of the same that you did, and of the daintiest Morsels that passed through your Throat I took Toll. Yea, but, faid he, where didst thou shite? In your Throat, my Lord, faid I. Ha, ha, thou art a merry Fellow, faid he. We have with the Help of God conquered all the Land of the Dipsodes, I will give thee the Chastelleiny of Salmigondin. Grammercy, my Lord, faid I, you gratify me beyond all that I have de-

ferved of you.

CHAP. XXXIII.

How Pantagruel became fick, and the Manner bore he was recovered.

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A While after this the good Pantagruel fell fick, and had fuch an Illness, in his Stomach, that he could neither eat nor drink; and, because one Mischief seldom comes alone, he had got also the hot Piss, which tormented him more than you would believe. His Physicians, nevertheless, helped him very well, and, with Store of Lenitives and divertick Drugs, made him piss away, his Pain. His urine was so bot, that fince that Time, it is not yet cold; and you have of it in divers Places of France, according to the Course that it took, and they are called the bot Baths, as at (1) Coderets; at (2) Limous; at (3) Dast; at (4) Ballervie; at (5) Newwie; at (6) Bourbonensy; and elsewhere. In Basy, at

(1) Coderets.] Caulderets in the Pyrennees. These Baths are frequented by Company not only from France, and Spain, but other Countries likewise, either to drink the Water, or to bathe, or to use the Mud: the Goodness of these Baths begins with the Month of September. See the Presace to the Queen of Navarre's Heptameron.

(2) Limous.] Two Leagues and a Half from Carcasone, on the Way to Aletb; the Baths are at the Foot of the Mountains.

(3) Daft.] Or Dags in the Landes of Bourdiaux. These Baths.

are fo hot as to strip a Fowl of its Feathers.

(4) Ballervie.] Read Balleruc. Nicholas Dortman, of Arnheim, Professor of Physick at Montpellier, printed at Lyons in 1579, a Treatise of the Nature and Use of these Baths, situated, he says, about a thousand Paces from Balleruc, a Village distant somewhat less than four Leagues from Montpellier. This Place, where People bathed in that Author's Time, was not altogether the same where they used formerly to bathe, which is observable in the Plan we see of the old and new Baths, at the Beginning of the third Chapter; and Things are, I'm told, very much altered since that Time, in other respects.

(5) Nerie.] Read Neric, a little Town of the Bourbonnois, in

the Midst whereof there are hot Baths.

(6) Bourbonensy.] The Use of the Hot Baths Du Chême says, having been prescribed to K. Hen. III. he preserved these of Bourbownsy before ax or seven others he might have used without going out of his Dominions.

Mongros; at (7) Appone; at Sancio Petro de Padua; at (8) St. Helen; at Cafa Nuova; at St. Bartolomee in the County of Boulogne: at the (9) Lorette; and a thousand other Places.

And I wonder much at a Rabble of foolish Philosophers and Physicians, who spend their Time in disputing, whence the Heat of the said Waters cometh, whether it be by reason of Borax, or Sulphur, or Allum, or Salpetre, that is within the Mine; for they do nothing but dote, and better were it for them to rub their Arse against a Thistle, than to waste away their Time thus in disputing of that whereof they know not the Original; for the Resolution is easy, neither need we to enquire any farther, than that the said Baths came by a hot Piss of the good Pantagruel.

Now to tell you after what Manner he was cured of his principal Disease, I let pass how for a Minorative he took Four hundred Pounds Weight of Colophoniack Scammony; Sixscore and eighteen Cart-loads of Cassa; Eleven thousand and nine hundred Pounds Weight of Rhubarb, besides other confused Jumblings of sundry Drugs. You must understand, that, by the Advice of the Physicians, it was ordered, that what did offend his Stomach should be taken away; and therefore they made (10) seventeen great Balls of copper, each whereof was

⁽⁷⁾ Appone.] Within a few Musket Shots of the City of Padua. They begin using these Waters about the Middle of April, and give over about the End of June; and we see in Faventinus's second Book of Counsels, Precepts, and Directions, printed at Venice in 1556, the Regimen which that Physician prescribed in 1539 to the Cardinal De Trente, to whom he had ordered the Baths of Appone.

⁽⁸⁾ St. Helen.] Read, Sancia Helena Patavina, according to Du Chat. These are sulphurous Baths. See Faventinus's 10th Book of Directions, &c.

⁽⁹⁾ Lorette.] Read Porette. Sulphurous Baths near Ranutio, in the Territory of Bolonia, on the Right of the River Rheno, towards the Place of its Rife. There is a Volume of Tales, intituled, Threefcore and Ten Porretane Novels; and I'm very much mistaken if they be not an Imitation of the Queen of Navarre's Heptameron, or perhaps this latter may be an Imitation of the former.

by Pâquier to this Fiction of Rabelais is, that the Physicians act only by Guess in Ailments of the Stomach, and in those which affect the noble Parts.

bigger than that which is to be feen on the Top of St. Peter's Needle at Rome, and in fuch Sort, that they did open in the Midst, and shut with a Spring. Into one of them entered one of his Men, carrying a Lantern and a Torch lighted, and for Pantagruel swallowed him down like a little Pill: Into feven others went feven Country Fellows, having every one of them a Shovel on his Neck: Into nine others entered nine Woodcarriers, having each of them a Basket hung at his Neck. and fo were they fwallowed down like Pills: When they were in his Stomach, every one undid his Spring, and came out of their Cabins; the first whereof was he that carried the Lantern, and so they fell more than Half a League into a most horrible Gulph, more stinking and infectious than ever was (11) Mephitis; or the Marishes of (12) Camerina, or the abominably (13) unfavory Lake of Sorbona, whereof Strabo maketh mention. And had it not been, that they had very well antidoted their Stomach, Heart, and Wine-pot, which is called the Noddle, they had been altogether fuffocated and choaked with these detestable Vapours: O what a Perfume! O what an Evaporation wherewith (14) to bewray the Masks or Mufflers of young mangy Queans! After that: with groping and fmelling they came near to the fecal Matter, and the corrupted Humours. Finally, they found a Montjey or Heap of Ordure and Filth; then fell the Pioneers to Work to dig it up, and the rest with

(11) Mephitis.] Virgil, Æneid. 1. 7.
(12) Camerina.] Æneid. 1. 3.
(13) Unfavoury Lake of Sorbona.] The common People of Paris fay, la Serbonne, instead of la Sorbonne, and this Lake of Egypt, mentioned by Strabo, is by him called the Lake of Serbonne, which made Menage think Rabelais wrote it Serbone; but I find it Sorbone in all the Editions.

(14) To bewray the Masks or Mufflers of young mangy Queans! Embrener Tourets des Ness. The Touret De Ness, much used in Days. of Yore, was a fort of those false Noses, with which People now-adays difguise themselves. As it came not so low as the Mouth, it was fastened on the Skin by nothing but a kind of Pomatum; and it is in Lieu of this Pomatum that Rabelais would have the young loofe Creatures of his Time make use of the Exhalations which had like to have suffocated those who descended into Pantagruel's Stomach. their Shovels filled the Bakets; and, when all was cleanfed, every one retired himself into his Ball.

This done, Pantagrael, enforcing himself to a Vomit, very easily brought them out, and they made no more Show in his Mouth than a Fart in yours; but when they came merrily out of their Pills, I thought upon the Grecians coming out of the Trojan Horse. By this Means was he healed, and brought unto his former State and Convalescence. And of these (15) brazen Pills (16) you have one at Orleans, upon the Steeple of the Holy Cross Church.

CHAP. XXXIV.

The Conclusion of this present Book, and the Excuse of the Author.

of the horrifick History of my Lord and Master Pantagrues. Here will I make an End of the first Book. My Head aches a little, and I perceive that the Registers of my Brain are somewhat jumbled and disordered with the Septembral Juice [Wine.] You shall have the Rest of the History at Frankfors Mart next coming, and there shall you see how Panurge was married, and made a Cuckold within a Month after his Wedding: how Pantagrues found out the Philosopher's Stone, the Manner how he found it, and the Way how to use it: How he past over the Caspian Mountains, and how he sailed

⁽¹⁵⁾ Brazen Pills.] Pillules d'Arquin, not d'Airim It means. Pills of Alchymy, or Lead of Antimony.

⁽¹⁶⁾ You have one at Orleans.] This is what I take to have given such occasion of Cavil to M. Bernier, Author of the Judgment on Rabelais, which he ascribes to Rabelais's not being quite sober when he concluded this Chapter, as Rabelais indeed partly consesses to be his Case in the Beginning of the next. But Bernier is mistaken, since we are informed by History, that the Church of the Holy Cross of Orleans, as we now see it, is not the same Edifice which was in Rabelais's Time, but that the old Building having suffered much during the Troubles of the Year 1562. Henry the Great had it rebuilt (as now it appears) in 1601, on Occasion of the grand Jubilee.

through the Atlantick Sea, defeated the Cannibals, and conquered the Isles of Perles; how he married the Daughter of the King of India, called Presthan; how he fought with the Devil, and burnt up five Chambers of Hell, ranfacked the great black Chamber, threw Proferpine into the Fire, broke four Teeth of Lucifer, and the Horn that was in his Arfe. How he vifited the Regions of the Moon, to know whether indeed the Moon were not entire and whole; or if the Women had not three Quarters of it in their Heads, and a Thousand other little Merriments all veritable. These are brave Things truly. Good Night, Gentlemen, Perdonate mi, and think not so much upon my Faults, that you forget your own. If you fay to me, Master, it would feem that you were not very wife in writing to us thefe fimflam Stories, and pleasant Fooleries;

I answer you, that you are not much wifer, to spend your Time in reading them. Nevertheless, if you read them to make yourselves merry, as in Manner of Pastime I wrote them, you and I both are far more worthy of Pardon than a great Rabble of (1) squint-minded Fellows, (2) counterfeit Saints, demure Lookers, Hypocrites, Zealoss, tough Friars, (3) Bushin-Monks, and other such Sects of Men, who disguise themselves like Maskers, to deceive the World: For whilst they give the common People to understand, that they are busied about nothing but Contemplation and Devotion in Fastings and Maceration of their Sensuality, and that only to sustain and ali-

(2) Counterfeit Saints.] Escargots. Monks concealed within the Hoods of their Habits, like Escargots (Snaits) in their Shells.

⁽¹⁾ Squint-minded Fellows.] Sarrabaites. Menage thinks it should be written Sarabaites, and that they were certain disorderly Monks mentioned in the Sermon, intituled Fratres in Eremo, falsly ascribed to St. Austin. Sarrabaites is an Ægyptian Word. They were also called Gyravages, on which Word, as likewise on Sarrabaites, see the Jacobin Friar, Bernard De Luxembourg, in his Catalogue of Hereticks.

⁽³⁾ Buskin-Monks. Botineurs Rabelais says, which Cotgrave explains, One that continually wears Boots or Buskins, as a Monk, or any such Creature, who, being not satisfied with wearing them alive, will be buried in them dead. Du Chat says, Botineurs, Moins renter, landed Monks, and even the Cordeliers, whom in ch. 29 of 1:5, the Author calls booted Preachers.

ment the small Frailty of their Humanity; it is so far otherwise, that on the Contrary (God knows) what Chear they make, Et (4) Gurios simulant, sed Bacchanalia vivunt. You may read it in great Letters in the Colouring of their red Snouts, and (5) gulching Bellies as big as a Tun, unless it be when they persume themselves with Sulphur. As for their Study, it is wholly taken up in reading of Pantagruelin Books, not so much to pass the Time merrily, as to hurt some one or other mischievously, to wit, in articling (6) sole-articling, (7) wryneckisying, (8) buttock-stirring, (9) ballocking, and dia-

(4) Curios simulant, sed Bacchanalia vivunt.] This is out of Juvenal's 2d Satire, but the Application which the Author makes of it is taken from Politian, who speaking of certain Hypocrites who took Offence at Plautus being read in Schools.

Sed, fays he, qui nos damnant, sunt Histriones maximi ;

Nam Curios simulant, vivunt Bacchanalia. Hi sunt præcipue, quidam clamosi, leves, Cucullati, lignipedes, cincli Funibus, Superciliosum, incurvicervicum Pecus,

Qui quòd ab aliis Habitu, & cultu dissentiunt, &c. See Politian. Epist. 1. 7.

(5) Gulching Bellies.] Ventres a Poulaines. In all likelihood these gorbellied Monks, and these Benesieiaries with Bundles of Guts (à Poulaines) are the same which the honest Consessor to Louis XII. calls. Ponards (perhaps contractedly for Polonards) in these Words of his Sermon on the rich Man (Dives) preached the second Week in Lente: Videbis unum grossum Ponardum in una Camera natata, in quam Ventus non intrat sans sauf Conduite, vel sine Licentia; babet grossum Beneficium (buffetum) coopertum vasis Argenteis.

(6) Sole articling.] Monorticulant, &c. Rabelais, who has coined this and the other Words following, nies Monorticulant, to fignify extracting out of one's Writings certain Articles, to be confuted as heretical, as the Monks did in the Case of the learned Reuchlin. The a of the Latin articuli has been changed into an o, as in Orteil (the Toe) made from articulus.

(7) Wry-neckifying.] Torticulant, i. e. acting with the Hypoerify of the wry-necked Monks or Cordeliers, whom Politian a little

higher calls incurvicer vicum pecus.

(8) Buttock-stirring.] So indeed Cotgrave interprets Culletant, but here it means, says Du Chas, the same as at the End of the Prol. of the 3d Book, viz. sinelling to the bad or weak Places of a Book, as Dogs do to a salt Bitch.

(9) Ballocking.] Perhaps wrong translated. The Word Rabelais uses is Couilletant, i. e. Colligeant, or gathering, after the Manner of your cucullated Gentry, who make malicious Collections of what may have been said or written by one they have a Mind to ruin.

bliculating

bliculating, that is, calumniating: wherein they are like unto the poor Rogues of a Village, that are bufy in stirring up and scraping in the Ordure and Filth of little Children in the Season of Cherries and Guinds, and that only to find the Kernels, that they may sell them to the Druggists, to make thereof (10) Pomander Oil. Fly from these Men, abhor and hate them as much as I do, and upon my Faith you will find yourselves the better for it. And if you desire to be good Pantagruelists, (that is to say, to live in Peace, Joy, Health, making yourselves always merry) (11) never trust those Men that always peep out of one Hole.

(12) The End of the Second Book.

(10) Pomander-Oil.] L'buile de Maguelet. Cotgr. says, This is the Bastard-Coral, or Pomander, Privet, of whose sweet and shining black Berries Chains and Bracelets are made. What Du Chat says, take as follows. If by Maguelet is meant, as some think, the Hawthorn-berries, whose Kernels serve to make the Oil called Maguelet, it is very probable the Word comes from the Spanish Majueles, which signifies the same Fruit. Words, corrupted from the Spanish, are very frequent at Montpellier, occasioned by the Kings of Majorca, of the House of Arragon, being a long time Lords of that City. If likewise, as it seems to be consistent with what Rabelais says here, this Oil is indifferently drawn from all Sorts of small Kernels, Maguelet may then be derived from Amigdaletum, a diminutive of Amygdalum, which may be said by Metaplasm for Amygdala. From Magdelaine, in like Manner, has been setched Maguelone and Maguelon, as the Castle of Madelaine is called Maguelon, and Magdalon College in Oxford, Maudlin, by Corruption.

(11) Newer trust those Men that always peep out of one Holes Monks, or Friars, (by reason of their Cowles) says Cotgrave, under the Word Pertuis (a Hole.) Now-a-days the Saying is, Men that always peep out at a Cloth-window: Ne siez vous jamais en Gens qui regardent par une Fenêtre de Drap: It means the same Thing as the

other, viz. cucullated Imps; Hobgoblins in Cowles.

otherwise, namely thus, The End of the Chronicles of Pantagruet, King of the Dipsodes, restored to their genuine State and Condition, with his beroick Deeds, and most tremendous Atchievements, composed by the late M. ALCOFRIBAS, Abstractor of the Quint-Essence; from whence M. Du Chat concludes, that as Rabelais here, and in the preceding Book, ch. 8, means himself by the Name of Alcosribas, either he really intended to stop here, or at least not daring to put his Name to the two first Books of his Romance (probably because; when he wrote them, he was a Monk at St. Maur De Fosses) it was only in the sollowing Books he took the liberty to discover his true Name after he had secularized himself, and was become, as it were, a Layman. Francis

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Francis Rabelais to the Soul of the de-

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A Bstracted Soul, ravish'd with Extasses,
Gone back, and now familiar in the
Skies:

Thy former Host, thy Body, leaving quite,
Which to obey thee always took delight,
Obsequious, ready: Now from Motion free,
Senseless, and as it were, in Apathy.
Deign now to issue forth, for a short Space,
From that Divine, Eternal, Heavenly Place,
To see the third Part, in this earthly Cell,
Of the brave Acts of good Pantagruel.

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all many passing a trial party benefit

AUTHOR'S

PROLOGUE

To BOOK III.

YOOD People, most illustrious Drinkers, and you I thrice precious gouty Gentlemen: Did you ever fee Diogenes the Cinick Philosopher? if you have fees him, you then had your Eyes in your Head, or I am very much out of my Understanding and logical Sense. It is a gallant Thing to fee the Clearness of (Wine, Gold) the Sun. I'll be judge by the blind born fo renowned in the facred Scriptures; who having at his Choice to ask whatever he would from him who is Almighty, and whose Word in an Instant is effectually performed, asked nothing else but that he might fee. Hem, you are not young, which is a competent Quality for you to Philosophize (de Vino) upon Wine, (not in Vano) rather than upon Matters Physical, and henceforwards to be of the Bacchick Council; to the End that opening fi. e. your Jaws to guttle and guzzle) there you may Opine (i. a. give your Opinion) faithfully of the Substance, Colour, excellent Odour, Eminency, Propriety, Faculty, Virtue, and effectual Dignity of the faid bleffed and defired Liquor.

If you have not feen him (as I am easily induced to believe that you have not) at least you have heard some Talk of him. For through the Air, and the whole Extent of this Hemisphere of the Heavens hath his Report and Fame, even until this present Time, remained very memorable and renowned. Then all of you are derived

derived from the (1) Phrygian Blood (if I be not deceived.) And if you have not fo many Crowns as Midas had, yet have you fomething (I know not what) of him. which the Persians of old esteemed more of in all their Otacuffs, and which was more defired by the Emperor Antoninus; (2) and gave Ocasion thereafter to the Bafilisco at Rohan to be Surnamed Goodly Ears. If you have not heard of him, I will prefently tell you a Story to make your Wine relish; Drink, then, so, to the Purpole; hearken whilst I give you Notice (to the End that you may not like Infidels be by your Simplicity abused) that in his Time he was a rare Philosopher, and the chearfullest of a thousand: If he had some Imperfection, fo have you, fo have we; for there is nothing (but God) that is perfect: Yet so it was, that by Alexander the Great, although he had Arifiotle for his Instructor and Domestic, was he held in such Estimation, that he wish'd if he had not been Alexander to have been Diogenes the Sinopian.

When Philip King of Macedon enterprised the Siege and Ruin of Corinth, the Corinthians having received certain Intelligence by their Spies, that he with a numerous Army in Battle Array was coming against them, were all of them, not without Cause, most terribly a raid; and therefore were not neglective of their Duty

PAYETTO,

⁽¹⁾ The Phrygian Blood.] Rabelais laughs at his Countrymen, who even in his Time continued fuch Simpletons as to believe their Kings, and themselves too, descended in a direct Line from Priam and the Trojans, on the bare Credit of that Lyar Hunibalde, and some other Historians, who conside after him.

other Historians, who copied after him.

(2) Emperor Antoninus.] Surnamed Caracalla. The many Spies and Emissaries, employed far and near, by Midas King of Phrygia, a great Tyrant, gave Occasion to the Fable of that Prince's having Asses. Antoninus Caracalla, as bad as the other, not satisfied with consulting all Sorts of People, chiefly Soothsayers, and Astrologers, to endeavour by their Means to discover whether any Designs were hatching against his Life, did actually wish he had Ears good enough to hear himself every Thing that was said of him. Budæus, l. 1, De Asses, speaking of the former: Hic Auribus assinins non Aureis insignibus innotuit. Ex eo enim in Proverbium venit, quod multos Otacussai. e. Auricularios & Emissarios haberet, rumorum Captatores, & Sermonum delatores, cujusmodi habere solent Principes mali, qui stimulanta tonscientia securi esse nequeunt.

in doing their best Endeavours to put themselves in a fit Posture to resist his hostile Approach, and defend their own City.

Some from the Fields brought into the fortify'd Places their Moveables, Cattle, Corn, Wine, Fruit, Victuals,

and other necessary Provisions.

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Others did fortify and rampire their Walls, fet up little Fortresses, Bastions, squared Ravelins, digged Trenches, cleansed Countermines, senced themselves with Gabions, contrived Platforms, emptied Casemates, barricado'd the salse Brayes, erected the Cavalliers, repaired the Counterscarpes, plaister'd the Courtines, lengthened Ravelins, stopped Parapets, mortoised Barbacans, new pointed the Portcullices with sine Steel or good Iron, sastened the Herses and Catarass, placed their Centries, and doubled their Patrouille.

Every one did watch and ward, and not one was ex-

empted from carrying the Basket.

Some polished Corselets, varnished Backs and Breasts, elean'd the Head-pieces, Mail-coats, Brigandins, Salads, Helmets, Murrions, Jacks, Gushets, Gorgets, Hoguines, Brassars, and Cuissars, Corselets, Haubergeons, Shields, Bucklers, Targets, Greves, Gantlets and Spurs.

Others made ready Bows, Slings, Crossbows, Pellets, Catapults, Migraines or Fireballs, Firebrands, Balifts, Scorpions, and other such warlike Engines, repugnatory,

and destructive to the Helepolides.

They sharped and prepared Spears, Staves, Pikes, Brown Bills, Halberts, Long Hooks, Lances, Zagages, Quarterstaves, Eelspears, Partisans, Troutstaves, Clubs, Battle-axes, Maces, Darts, Dartlets, Glaves, Javelins, Javelots, and Truncheons.

They fet Edges upon Scimetars, Cutlaffes, Badelairs, Back-fwords, Tucks, Rapiers, Bayonets, Arrow-heads, Dags, Daggers, Mandoufians (3), Poignards, Whinyards, Knives, Skenes, Chipping Knives, and Raillons.

Every Man exercis'd his Weapon, every Man scoured off the Rust from his natural Hanger: Nor was there a Woman amongst them (tho' never so reserv'd or old)

⁽³⁾ Mandousians.] Very short Swords, supposed to be called so from a certain Spanish Nobleman of the House of Mendow's who first brought them in.

who madt not her Harness to be well furbished; as you know the Corinthian Women of old were reputed very

courageous Combatants.

Diogenes feeing them all so swarm at Work, and himfelf not employed by the Magistrates in any Business whatsoever, he did very seriously (for many Days together, without speaking one Word) consider, and contemplate the Countenance of his Fellow-Citizens.

Then on a Sudden, as if he had been roused up and inspired by a martial Spirit, he girded his Cloak, scarfways, about his Left Arm, tucked up his Sleeves to the Elbow, truffed himfelf like a Clown gathering Apples, and giving to one of his old Acquaintance his Wallet, Books, and (4) Opiflographs, away went he out of Town towards a little Hill or Promontory of Corinth called (5) Craneum; and there on the Strand, a pretty level Place. did he roul his jolly Tub, which ferv'd him for an House to shelter him from the Injuries of the Weather: There, I fay, in a great Vehemency of Spirit, did he turn it, veer it, wheel it, whirl it, frisk it, jumble it, shuffle it, buddle it, tumble it, hurry it, joult it, justle it, overthrow it, evert it, invert it, subvert it, overturn it, beat it, thwack it, bump it, batter it, knock it, thruft it, push it, jerk it, shock it, shake it, toss it, throw it, overthrow it up-fide down, topfituryy, arfiverly, tread it, trample it, flamp it, tap it, ting it, ring it, tingle it, towl it, found it, refound it, stop it, that it, unbung it, close it, unstopple it. And then again in a mighty Bustle he bandy'dit, flubber'd it, hack'd it, whitled it, way'd it, darted it, hurl'd it, stagger'd it, reel'd it, swing'd it, brangled it, totter'd it, lifted it, heaved it, transformed it, transfigur'd it, transpos'd it, transplaced it, reared it, raised it, hoised it, washed it, dighted it, cleansed it, rinced it, nailed it, fettled it, fastened it, shackled it, fetter'd it, levell'd it, block'd it, tugg'd it, tew'd it, car-

Tree, or flaggy Shrub called Papyrus?

(5) Called Craneum.] Gymnafium, apud Corinthum, i. c. Place

in Corenth for Wreftling, Running, Gr.

⁽⁴⁾ And Opistographs.] omeoboyeacos Scriptus & in Tergo. Papers wrote on the back, as well as foreside, and foul, for present Use, to be afterwards blotted out. Q. Could the Ancients write on the Back of the Leaves of their Books, which were the Bark of a Tree, or flaggy Shrub called Papyrus?

ry'd it, bedash'd it, bewray'd it, parch'd it, mounted it, broach'd it, nick'd it, notch'd it, bespatter'd it, deck'd it, adorned it, trimmed it, garnished it, gaged it, surnish'd it, bor'd it, pierc'd it, tapp'd it, rumbled it, slid it, down the Hill, and precipitated it from the very Height of the Craneum; then from the Foot to the Top (like another Sisyphus with his Stone) bore it up again, and every Way so bang'd it and belabour'd it, that it was ten thousand to one he had not struck the Bottom of it out.

Which when one of his Friends had feen, and asked him why he did so toil his Body, perplex his Spirit, and torment his Tub? The Philosopher's Answer was, That not being employed in any other Office by the Republick, he thought it expedient to thunder and storm it so tempestuously upon his Tub, that amongst a People so fervently busy, and earnest at Work, he alone might not seem a loytering Slug and lazy Fellow. To the same Purpose may I say of myself,

Tho' I be rid from Fear, I am not void of Care.

For perceiving no Account to be made of me towards the Discharge of a Trust of any great Concernment, and confidering that through all the Parts of this most noble Kingdom of France, both on this and on the other Side of the Mountains, every one is most diligently exercised and busied; some in the fortifying of their own Native Country, for its Defence; others in the repulfing of their Enemies by an offensive War; and all this with a Policy fo excellent, and fuch admirable Order, fo manifestly profitable for the future, whereby France shall have its Frontiers most magnifically enlarged, and the French affur'd of a long and well-grounded Peace, that very little withholds me from the Opinion of good Heraclitus, (6) which affirmeth War to be the Parent of all good Things; and therefore do I believe that War is in Latin called Bellum (7) not by Antiphrasis, as some

(6) Opinion of good Heraclitus.] See the French Interpreter of Diogenes Laërtius, in his Additions to Heraclitus's Life.

Patchers

⁽⁷⁾ War is in Latin called Bellum.] Bellum quià minime Bellum. It was Priscian who advanced this Opinion which Rabelais here contradicts.

Patchers of old rusty Latin would have us to think, because in War there is little beauty to be seen, but absolutely and simply; for that in War, (Bellum in Latin,) appears all that is good and graceful, Bon and Bel in French, and that by the Wars is purged out all Manner of Wickedness and Desormity. For Proof whereof the wise and pacific Solomon could no better represent the unspeakable Persection of the Divine Wisdom, than by comparing it to the due Disposure and Ranking of an

Army in Battle Array, well provided and ordered.

Therefore by Reason of my Weakness and Inability. being reputed by my Compatriots unfit for the Offenfive Part of Warfare; and on the other Side, being no Way employed in Matter of the Defensive, although it had been but to carry Burthens, fill Ditches, or break Clods, each whereof had been to me indifferent: I held it not a little difgraceful to be only an idle Spectator of fo many valorous, eloquent, and warlike Persons, who in the View and Sight of all Europe act this notable Interlude or Tragicomedy, and not exert myself, and contribute thereto this Nothing my All; which remained for me to do. For, in my Opinion, little Honour is due to fuch as are meer Lookers on, liberal of their Eyes, and of their Strength parfimonious; who conceal their Crowns, and hide their Silver; fcratching their Head with one Finger like grumbling Puppies, (8) gaping at the Flies like Tithe Calves; clapping down their Ears like Arcadian Affes at the Melody of Musicians, who with their very Countenances in the Depth of Silence express their Confent to the Prosopopeia.

Having made this Choice and Election, it feemed to me that my Exercise therein would be neither unprofitable nor troublesome to any, whilst I should thus set agoing my Diogenical Tub, which is all that is left me safe from the Ship-wreck of my former Missortunes.

At this dingle dangle wagging of my Tub, what would you have me to do? By the Virgin that tucks up

⁽⁸⁾ Like grumbling Puppies.] Landores degoutez, Landore Cotgrave Pays is a Norman Word for a gazing Clown, flarting Lowt, or one that fits dangling his Legs all Day on a Shop-board or Stall, fays the Anonymous Scholiast. Also a leaden Fellow, poor Sneaktby; Man of Dough, &c.

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her Sleeve, (9) I know not as yet: Stay a little till I fuck up a Draught of this Bottle; it is my true and only Helicon; it is my Caballine Fountain; it is my fole Enthusiasm. Drinking thus I meditate, discourse, refolve and conclude. After that the Epilogue is made, I laugh, I write, I compose, and drink again. Ennius wrote. and writing drank. Æ schylus (if Plutarch in his Symposiacs merits any Faith) drank composing, and drinking composed. Homer never wrote fasting, and Cato never wrote till after he had drunk. These Passages I have brought before you, to the End you may not fay that I live without the Example of men well praised, and better prised. It is good and fresh enough, even as if you would fay it is entering upon the second Degree. (10) God, the good God Sabaoth, (that is to fay of Armies) be praised for it eternally. If you, after the same Manner would take one great Draught, or two little ones, whilst you have your Gown about you, (11) I truly find no Kind of Inconveniency in it, provided you fend up to God for all fome small Scantling of Thanks.

Since then my Luck or Destiny is such as you have heard, for it is not for every body to go to Corinth, I am fully resolved to be so little idle and unprositable, that I will set myself to serve the one and the other Sort of People. Amongst the Diggers, Pioneers, and Rampire-builders. I will do as did Neptune and Apollo at Troy under Laomedon, or as did Renault of Montanban in his latter Days: I will serve the Masons, I'll set on

⁽⁹⁾ Virgin that tucks up her Sleeve.] Possibly our Lady of Loretto, called by the People of the Country Madonna Scoperta, (uncovered hare armed Lady) the Moment her Gown sleeves are drawn
back for her to receive the Homage, which devout Pilgrims come to
pay her on their Knees. See Mercurius Britannicus in his Mundus
alter & idem.

⁽¹⁰⁾ Entering upon the fecond Degree.] Temperate. See Bouchet Serée 3. These Terms are borrowed from Physicians, inasmuch as they consider the Aliments according to their several Degrees of Heat, Cold, Humidity, and Siccity. Galen treats thereof, 1, v of Simples, and 1. i of Aliments.

⁽¹¹⁾ Gown about you.] In Secret, by Stealth, En robbe in French. This Expression which is sound in Brantome, 1. 1, p. 327 of his Dames Galantes, is there used to signify the stoln Pleasures of such eager Lovers as will not give their Ladies time to undress themselves.

the Pot to boil for the Bricklayers; and when the Jawwork's over, by the Sound of my small Pipe I'll mea-

fure the Muzzle of the musing Dotards.

For the Use of the Warriors I am about to broach off a new Barrel to give them a Taste, (which by two former Books of mine, if by the Deceitfulness and Falthood of Printers (12) they had not been jumbled, marred, and spoiled, you would have very well relish'd) and draw unto them the Growth of their own tippery Pastimes, a gallant third Part of a Gallon, and consequently a jolly chearful Quart of Pantagruelick Sentences, which you may lawfully call (if you please) Diogenical; and shall have me (seeing I cannot be their Fellow-Soldier) for their faithful Butler, refreshing and cheering according to my-little Power, their Return from the Alarms of the Enemy; as also for an indefatigable Extoller of their martial Exploits and glorious Atchievements. I shall not fail therein (13) par lapa. thium (acutum) de Dieu, if Mars fail not in Lent, which the cunning Lecher, (14) I warrant you will not be fuch a Fool as to do.

I remember nevertheless to have read (15) that Ptotomy the Son of Lagus one Day, amongst the many Spoils and Booties, which by his Victories he had acquired presenting to the Egyptians in the open View of the

(12) Falshood of Printers.] Rabelais, as appears by the old Edition of Pantagruel, used the Word Traducteurs (not Imprimeurs) Traductors or Transfusors suited, with his Idea of considering his Brain as 2 Hog shead, out of which he had already made two Draughts, i. e. Books of his Pantagruel, at different Times. The Translators, or Transfusors he here complains of, are they whom some Editions call Printers, who having, as he fays, falfified his Copy, acted like those Wine-Coopers, who often fophisticate and wickedly blend the Wine they transfer (or translate) out of one Vessel into another.

(13) Par lapathium (acutum) de Dieu. It was the Edition of 1553 which first introduced this Parenthesis, though I know not for what Reason. It is pretended that here is an Allusion to the Passion of J. C. The Allusion only relates to the Patience of God in general. Lapathum, is the Name of the Plant called Patience.

(14) Cunning Lecher.] A good Apellative for a rakish Soldier, and the more suitable to Mars here, fince, as Rabelais tells us, l. v. c. xxix. most Lenten Food are Provocatives.

(15) To have read. In Lucian, in the Discourse against somebody who had called him Prometheus.

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People, a Bactrian Camel all black, and a party-coloured Slave, in fuch Sort, as that the one Half of his Body was black, and the other white, not in Partition of Breadth by the Diaphragma, as was that Woman confecrated to the Indian Venus, whom the Tyanean (16) Philosopher did see between the River Hydaspes and Mount Caucaufus, but in a perpendicular Dimension of Altitude; which were Things never before that feen in Egypt. He expected, by the show of these Novelties, to win the Love of the People. But what happened thereupon? At the Production of the Camel they were all affrighted, and offended at the Sight of the party-coloured Man: Some scoffed at him, as a detestable Monster brought forth by the Error of Nature. In a Word, of the Hope which he had to please these Egyptians, and by fuch Means to encrease the Affection which they naturally bore him, he was altogether frustrate and disappointed; understanding fully by their Deportments, that they took more Pleasure and Delight in Things that were proper, handlome, and perfect, than in milhapen, monstrous, and ridiculous Creatures. After which Time he had both the Slupe and the Camel in such Dislike, that it was not long before, either through Negligence, or for Want of ordinary Sustenance, they both tipt over the Perch.

This Example makes me fluctuate between Hope and Fear, my Heart misgiving me, that for the Contentment which I aim at, I shall but reap what will be most distasteful to me, my Treasure become Coals, (my Cake Dough) and for my Venus, I shall have but some deformed Puppy Dog (17); instead of serving them, I shall but vex them, and offend them whom I purpose to exhibitante; resembling in this dubious Adventure Euclio's Cock, so renowned by Plauties in his Pot, and by Aufonius in his Gripbon, and by divers others; which Cock, for having by his scraping discovered a Treasure, had

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⁽¹⁶⁾ Tyanean Philosopher.] See Philostratus, lib. iii. cap. 1.
(17) Puppy-dog.] Canit, among the Ancients, was a Cast at Dice losing all; the Ace Point. Venus was the best Cast, three Sices. M. le du Chat is more copious upon this Article, and refers to Alexander, ab Alexandro, and Leonicus Thomasus; which the Learned, if they please, may consult.

his Neck twifted round. Put the Case, I get no Anger by it, though formerly fuch Things fell out, and the like may occur again : Yet, by Hercules, it will not. So I perceive in them all, one and the fame specifical Form. and the like individual Proprieties, which our Ancestors called Pantagruelism; by Virtue whereof they will bear with any Thing that floweth from a good, free, and loval Heart. I have feen them ordinarily take good Will in Part of Payment, and remain fatisfied therewith, when one was not able to do better. Having dispatched this

Point, I return to my Barrel.

Up my Lads, to this Wine, spare it not; drink Boys, and trowl it off at full Bowle; if you do not think it good, let it alone. I am not like those officious and importunate Sots (18) who, by Force, Outrage, and Viodence, constrain an easy good-natured Fellow to quaff, carouse (19), and spend whole Days and Nights in Drinking. All honest Tiplers, all honest gouty Men, all such as are a-dry, coming to this little Barrel of mine, need not drink thereof if it please them not; but if they have a Mind to it, and that the Wine prove agreeable to the Tastes of their worshipful Worships, let them drink frankly, freely, and boldly, without paying any Thing, and welcome. This is my Decree, my Statute and Ordinance; and let none fear there shall be any Want of Wine, as at the Marriage of Cana in Galilee; for how much foever you shall draw forth at the Faucet, fo much shall I tun in at the Bung. Thus shall the Barrel remain inexhaustible; it hath a lively Spring and perpetual Current. Such was the Beverage contained within the Cup of Tantalus (20), which was figuratively represented amongst the Brachman Sages. Such was, in Iberia, the

(18) Importunate Sots. Lifrelofres in the Original: a balderdash Word for a Philosopher, used by illiterate Germans and Swiss. See

it explained at large hereafter,

of Apollonius's Life.

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⁽¹⁹⁾ Carouse.] It is in the Original, Trinquer, carous & allus: German Words equivalent to the Græcari & Pergræcari of the Latins. Our Word Carouse comes from Gar-auss. Gar-auss & allaus trinquen, come to the fame Thing: According to which Idea-German from Gar-man, and Aleman from All-man, are but one. See Becman de Orig. Ling. Latin, & Hen. Ottius's Franco-Gallia.
(20) Cup of Tantalus.] See Philostratus, lib. iii. cap. vii. and x.

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Mountain of Salt, fo highly written of by Cato. was the Branch of Gold confecrated to the subterraneau Goddess, which Virgil treats of so sublimely. It is a true Cornucopia of Merriment and Raillery. If at any Time it feem to you to be emptied to the very Lees, yet shall it not for all that be drawn wholly dry; good Hope remains there at the Bottom, as in Pandora's Box (21); and not Despair, as in the leaky Tub of the Daniads. Mark well what I have faid, and what Manner of People they be whom I do invite; for to the End that none be deceived, I (in imitation of Lucilius (22), who did protest that he wrote only to his own Tarentines and Confentines) have not pierced this Veffel for any elfe, but you honest Men, who are Drinkers of the First Edition (23), and gouty Blades of the highest Degree. The great Dorophages (24), Bribemongers (25), have on their Heads Occupation enough, and Sacks enow on the Hooks for their Venison. There may they follow their Prey; here is no Garbage for them. You Pettifoggers, Garblers of Syllables, and Masters of Chicanery, speak not to me I befeech you, in the Name of, and for the Reverence you bear to the four Hips that ingendered you, and to the Quickning Peg which at that Time conjoined them. As for Levitical Hypocrites, much less; although they were all of them unfound in Body, pockyfied, fcurfy, furnished with unquenchable Thirst, and insatiable Eating; because indeed they are not of good but of evil, and of that evil from which we daily pray to God to deliver us. albeit we fee them fometimes counterfeit Devotion, yet never did old Ape make pretty Moppet. Hence

(21) Pandora's Box.] See Hesiod's Theogony.

(22) Of Lucilius.] Tully, in his Preface to the Book De Finibus,

⁽²³⁾ Drinkers of the first Edition.] In the Original, de la prime Cavée, of the first Pressing confists of all the best Grapes.

⁽²⁴⁾ Dorophages.] Who live by Presents; Limbs of the Law.
(25) Bribe-mongers.] It is in the Original, Avalleurs de Frimars;
Fog-Gulpers or Sleet-Swallowers: A Nick-name for Judges and other Lawyers, who, using to rise and go abroad early, swallow a great deal of Mist in their Days. Cotgrave.

Maîtiffs (26), Dogs in a Doublet, get you behind, aloof Villains, out of my Sun-shine; Curs, to the Devil. Doyou come hither, wagging your Tails (27), pant at my Wine. and then bepils my Barrel? Look, here is the Cudgel which Diogenes, in his last Will, ordained to be fet by him after his Death, for beating away, crushing the Reins, and breaking the Backs of these Buffuary Hobgoblins and Cerberian Hell-hounds. Pack you hence, therefore, you Hypocrites: To your Sleep, Dogs; get you gone, you Diffemblers, to the Devil. Hay! What, are you there yet? I renounce my Part of Papimanie, if I fnap you, Grr, Grrr, Grrrrrr (28); Avant, Avant, Will you not be gone? May you never shit till you be foundly lash'd with Stirrup Leather, never piss but by the Strappado, nor be otherwise warmed than by the Bastinado.

(26) Hence Mastiffs. The Author retorts upon those who called

him Cynic, or Diogenes the Second.

(27) Wagging your Tails.] Here Rabelais has a Pling at certain Monks, who, unable to refift the fweet Temptation of Reading over and over again the most lascivious Parts of his Romance, were yet the most violent Railers against the Author and his Performance. He compares them to Dogs, who take a Pleasure in smelling one another's Tails; and never fail to piss against that Wall, which but a Moment before they could not forbear putting their Noses to.
(28) Snap you, Grr, Grrr, Grrrrrr.] The Letter R is called

Litera Canina, for Reasons every Body knows. A Dog pronounces

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RABELAIS'S WORKS.

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CHAP. I.

How Pantagruel transported a Colony of Utopians into Dipsodie.

PANTAGRUEL having wholly subdued the Land of Dipsodie, transported thereunto a Colony of Utopians, to the number of 9876543210 Men, besides the Women and little Children, Artificers of all Trades, and Professors of all liberal Sciences; to refresh, cultivate, and improve that Country, which otherwise was ill inhabited, and in the greatest Part thereof but a mere Desart and Wilderness; and did transport them not so much for the excessive Multitude of Men and Women which were in Utopia, multiplied like Grashoppers upon the Face of the Land. You understand

derstand well enough, nor is it needful further to explain it to you, that the Utopian Men had fo rank and fruitful Genitories, and that the Utopian Women carried Matrixes fo ample, fo gluttonous, fo tenaciously retentive, and so Architectonically cellulated, that at the End of every ninth Month, seven Children at the least (what Male what Female) were brought forth by every married Woman, in Imitation of the People of Ifrael in Egypt, if De Lyra be to be trusted (1). Nor yet was this Transplantation made so much for the Fertility of the Soil, the Wholesomeness of the Air, or Commodity of the Country of Dipsodie, as to retain that rebellious People within the Bounds of their Duty and Obedience. by this new Draught of his ancient and most faithful Subjects, who, from all Time out of Mind, never knew, acknowledged, owned, or ferved any other Sovereign Lord but him: and who likewife, from the very Instant of their Birth, as foon as they were entered into this World, had, with the Milk of their Mothers and Nurses, fuckled in the Sweetness, Humanity, and Mildness of his Government, to which they were always fo nourished, feafoned, and habituated, that there was nothing furer, than they would fooner abandon their Lives, than fwerve from this fingular and primitive Obedience naturally due to their Prince, whitherfoever they should be dispersed or removed.

And not only should they, and their Children successively descending from their Blood, be such, but also would keep and maintain in this same Fealty, and obsequious Observance, all the Nations lately annexed to his

⁽¹⁾ If De Lyra be to be trusted.] In the Original, Si De Lire ne delire, i. e. If De Lyra be not delirious: Rabelais plays on his Name, which was Nicholas de Lyra, not Anthony, as Sir T. U. has it. He was at first a Jesu, then turned Franciscan Fryar, and in 1322 wrote Postils or short Commentaries on the Bible, intermingling therewith Abundance of Dotards, Dreams, and other idle Stuss, which he had learnt from the Rabbies, his first Masters. Which makes our Author doubt here if De Lyra was not delirious. This Thought, which Erasmus had before Rabelais, in his Praise of Folly, has since been adopted by Mr. Hennequin, of whom it is related, that in his Explanation of a Passage in the 3d of Deuteronomy, he said, Hic Lyra delirat, Lambinus lambinat, Justus Lipsius juste lapsus est. Meaning they were all three equally mistaken in that Place.

Empire; which so truly came to pass, that therein he was not disappointed of his Intent. For if the Utopians were before their Transplantation thither dutiful and faithful Subjects, the Dipsodes, after some sew Days conversing with them, were every whit as, if not more, loyal than they; and that by Virtue of I know not what natural Fervency, incident to all human Creatures at the Beginning of any Labour wherein they took Delight; solemnly attesting the Heavens, and supreme Intelligences, of their being only forry, that no sooner unto their Knowledge had arrived the great Renown of the good Pantagruel.

Remark, therefore, here, honest Drinkers, that the Manner of preserving and retaining Countries newly conquered in Obedience, is not (as hath been the erroneous Opinion of some Tyrannical Spirits, to their own Detriment and Dishonour) to pillage, plunder, force (2), spoil, trouble, oppress, vex, disquiet, ruin, and destroy the People; ruling, governing, and keeping them in Awe with Rods of Iron; and, in a word, eating and devouring them, after the Fashion that Homer calls an unjust and wicked King, Annisoeon, that is to say, a Devourer of

his People.

I will not bring you to this Purpose the Testimony of ancient Writers; it shall suffice to put you in mind of what your Fathers have seen thereof, and yourselves too, if you be not very Babes. New-born, they must be given to suck, rocked in a Cradle, and dandled. Trees newly planted must be supported, underpropped, strengthened, and defended against all Tempests, Mischiefs, In-

⁽²⁾ Force.] Angariant in the Original, from the Latin Angariare, which fignifies to oblige one to a Thing by Force. See Amelor de la Houssaye Hist. Mem. at the Word Angariare. He there tells us, that John Distresse, Bishop of Lectour, examining a young Abbot, whose Father he mortally hated, and in order to puzzle him, bidding him construe that Verse in the Gospel; Invenerunt bominem Cyreneum nomine Simonem; bunc Angariaverunt ut tolleret erucem ejus: The young Clerk answered very ingeniously, that Angariare properly signified, to use People barbarously, and hold them in Distress. This Allusion to the Bishop's Name, made the Examiners laugh, and the Bishop was so well pleased with it, he embraced the young Man, afterwards gave him a Benefice, and desired him to write to his Father, that he wished he would receive him into the Number of his Friends.

juries, and Calamities. And one lately faved from a long and dangerous Sickness, and now upon his Recovery, must be forborn, spared and cherished, in such Sort, that they may harbour in their own Breasts this Opinion, that there is not in the World a King or a Prince who

does not defire fewer Enemies, and more Friends.

Thus Ofiris (3) the great King of the Egyptians, conquered almost the whole Earth, not so much by Force of Arms, as by easing the People of their Troubles, teaching them how to live well, and honestly giving them good Lazus, and using them with all possible Assability, Courtesy, Gentleness, and Liberality; therefore was he by all Men deservedly entitled, The Great King Euergetes (that is to say, Benefactor), which Style he obtained by

virtue of the Command of Jupiter to Pomyla.

And indeed, Hefiod (4), in his Hierarchy, places the good Demons (call them Angels if you will, or Geniuses) as Intercessors and Mediators betwixt the Gods and Men, they being of a Degree inserior to the Gods, but superior to Men; and for that, through their Hands the Riches and Benefits we get from Heaven are dealt to us; and that they are continually doing us good, and still protecting us from Evil. He saith, that they exercise the Offices of Kings; because to do always good, and never ith, is an Act most singularly royal.

Just fuch another was the Emperor of the Universe, Alexander the Macedonian. After this Manner was Hercules, Sovereign Possessor of the whole Continent, relieving Men from Monsters or monstrous Oppressions, Exactions, and Tyrannies; governing them with Discretion, maintaining them in Equity and Justice, instructing them with seasonable Policies and wholesome Laws, convenient for, and suitable to the Soil, Climate, and Disposition of the Country; supplying what was wanting, abating what was superstuous, and pardoning all that was past, with a sempiternal Forgetfulness of all

(4) Hefiod.] See also Plutarch, in his Discourse of Oracles

ne into the Promiter of

Ceafing.

⁽³⁾ Thus Osiris.] Greg. Gyrald. in his History of the Gods, quotes Diodorus Siculus on this Occasion; but Rabelais speaks after Plutarch, in his Treatise of Isis and Osiris.

preceding Offences, as was the Amnestie of the Athenians, when by the Prowefs, Valour, and Industry of Thrafybulus, the Tyrants were exterminated; afterwards at Rome by Cicero, fet forth (5), and renewed under the Emperor Aurelian. These are the Philtres, Allurements, Jynges (6), Inveiglements, Baits, and Enticements of Love, by the Means whereof that may be peaceably revived, which was painfully acquired. Nor can a Conqueror reign more happily, whether he be a Monarch, Emperor, King, Prince, or Philosopher, than by making his Justice to second his Valour. His Valour shews itself in Victory and Conquest; his Justice will appear in the good Will and Affection of the People, when he maketh Laws, publiffieth Ordinances, establisheth Religion, and doth what is right to every one, as the noble Poet Virgil writes of Octavian Augustus:

Per populos dat jura.

Therefore is it that Homer, in his Iliads, calleth a good Prince and great King 200 µn 100 x 200, that is, The Orna-

ment of the People (7).

Such was the Confideration of Numa Pompilius, the fecond King of the Romans, a just Politician and wife Philosopher, when he ordained that to God Terminus, on the Day of his Festival called Terminales, nothing should be facrificed that had died; teaching us thereby, that the Bounds, Limits, and Frontiers of Kingdoms,

(5) By Cicero set forth. See his first Philippic. This Comparifon of Alexander with Hercules, is taken from Plutarch in his Treatise of Alexander's Fortune.

(6) Jyngos. Ion (in Gr.) is the Bird we call Wag-tail, the Latins Motacilla, quod semper movet caudam. Enchantresses used this Bird as a principal Ingredient in making up Love-potions. Theocritus makes mention of this Practice in his Pharmaceutria,

Ιύγξ έλκε τὸ, &c. It now means any Allurement. .

(7) The Ornament of the People.] Rabelais here speaks Plutarch's Sentiment. But the learned Scaliger is of another Mind as to the Meaning of the Word Κοσμήτωρ. He says, it signifies Gubernator, not Ornator, the same as 'Αρμοςής, both a Judge and a General, Κοσμείν enim & ἀρμόζειν werba sunt politica, quæ administrare remp. (non autem ornare) propriè significabant, ut apud Homiliad. 1. Ατρείδα δι μάλις α δύω Κοσμήτορε λαών.

fhould.

should be guarded and preserved in Peace, Amity, and Meekness, without polluting our Hands with Blood and Robbery: Who doth otherwise, shall not only lose what he hath gained, but also be loaded with this Scandal and Reproach, that he is an unjust and wicked Purchaser, and his Acquests perish with him: Juxta illud, Male parta, male dilabuntur. And although during his whole Life-time he should have peaceable Possession thereof, yet, if what hath been so acquired, moulder away in the Hands of his Heirs, the same Opproby, Scandal and Imputation, will be charged upon the Defunct, and his Memory remain accursed for his unjust and unwarrantable Acquest, Juxta illud: De male qua-

fitis vix gaudet tertius bæres.

Remark, likewife, Gentlemen, you gouty Feoffees, in this main Point worthy of your Observation, how by these Means Pantagruel, of one Angel made two, which was a Contingency opposite to the Council of Charlemaine, who made two Devils of one, when he transplanted the Saxons into Flanders, and the Flemings into Saxony (8). For not being able to keep in fuch Subjection the Saxons, whose Dominions he had joined to the Empire, but that ever and anon they would break forth into open Rebellion, if he should casually be drawn into Spain, or other remote Kingdoms; he caused them to be brought unto his own Country of Flanders, the Inhabitants whereof did naturally obey him; and tranfported the Haynaulters and Flemings, his ancient loving Subjects, into Saxony, not mistrusting their Loyalty, although they were transplanted into a strange Land. But it happened that the Saxons perfisted in their Rebellion and primitive Obstinacy; and the Flemings dwelling in Saxony, did imbibe the stubborn Manners and Conditions of the Saxons.

⁽⁸⁾ Flemings into Saxony.] Meyor the Historian, quoted by Fauchet in his Antiquites Gauloises, says, there was no reciprocal Translation, but that the Saxons came into Flanders very opportunely, to fill up the Vacuities of that Country, which had been a long Time a mere Defart.

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CHAP. II. and Switch and

How Panurge was made Laird of Salmygonding in Dipsodie, and did waste his Revenue before it came in.

HILST Pantagruel was giving Order for the Government of all Dipsodie, he assigned to Panurge the Lairdship of Salmygondin, which was yearly worth 6789106789 Ryals of certain Rent, besides the uncertain Revenue of the Locusts and Periwinkles, amounting, one Year with another, to the Value of 2435768, or 2435769 French Crowns of Berry. Sometimes it did amount to 1234554321 Seraphs when it was a good Year, and that Locusts and Periwinkles were in

request (1); but that was not every Year.

Now his Worship, the new Laird, husbanded this his Estate, so providently well, and prudently, that in less than fourteen Days, he wasted and dilapidated all the certain and uncertain Revenue of his Lairdship for three whole Years: Yet did he not properly dilapidate it (2), as you might say, in founding of Monasteries, building of Churches, erecting of Colleges, and setting up of Hospitals, or casting his Bacon-slitches to the Dogs; but spent it in a thousand little Banquets and jolly Collations, keeping open House for all Comers and Goers; yea, to all good Fellows, young Girls, and pretty Wenches; felling Timber, burning the great Logs for the Sale of the Ashes, borrowing Money before-hand,

(2) Dilapidate, &c.] Among other Dilapidations, Rabelais has not forgot that dilapidating Madness after the Lapis Philosophalis. Hence Owen took his Thought, Qui bona dilapidant omina pro la-

pide.

⁽¹⁾ Periwinkles, &c.] Conchiglie à lumache di mare, says Oudin: i. e. Sea Snails, and other round Shell-sish. They used to put
them in Pies, called Patez de requeste, instead of what is now-a-days
called Beatilles, Cockcombs, Sweet-breads, &c. These Patez de
requeste, were called so from being much in Request, or from being
the usual Dish for the Lawyers belonging to the Court of Requests,
and eaten in the Lobby thereof.

buying dear, felling cheap, and eating his Corn (as it

were) whilst it was but Grass.

Pantagruel, being advertised of this his Lavishness, was in good Sooth no way offended at the Matter, angry nor forry; for I once told you, and again tell it you, that he was the best little, great good Man, that ever girded a Sword to his Side; he took all Things in good Part, and interpreted every Action to the best Sense: He never vexed nor disquieted himself with the least Pretence of Dissike to any Thing; because he knew that he must have most grossly abandoned the Divine Mansion of Readon, if he had permitted his Mind to be never so little grieved, afflicted, or altered at any Occasion whatsoever. For all the Goods that the Heaven covereth, and that the Earth containeth, in all their Dimensions of Height, Depth, Breadth and Length, are not of so much Worth, as that we should for them disturb or disorder our Affec-

tions, trouble or perplex our Senses or Spirits.

He drew only Panurge afide, and then making to him a fweet Remonstrance and mild Admonition, very gently represented before him in strong Arguments, that if he should continue in such an unthrifty Course of living, and not become a better Husband, it would prove altogether impossible for him, or at least hugely difficult, at any Time to make him rich. Rich! answered Panurge, have you fixed your. Thoughts there? Have you undertaken the Talk to enrich me in this World? Set your Mind to live merrily, in the Name of God and good Folks, let no other Cark nor Care be harboured within the Sacrofanclified Domicile of your celestial Brain. May the Calmness and Tranquility thereof be never incommodated with, or overshadowed by, any frowning Clouds of fullen Imaginations and displeasing Annoyance. For if you live joyful, merry, jocund, and glad, I cannot be but rich enough. Every body cries up Thrift, Thrift, and good Husbandry; but many speak of Robin Hood that never that in his Bow; and talk of that Virtue of Hisbandry, who know not what belongs to it. It is by me that they must be advised. From me therefore take this Advertisement and Information, that what is imputed to me for a Vice, hath been done in Imitation of the University and Parliament of Paris, Places in which

is to be found the true Spring and Source of the lively Idea of Pantheology, and all Manner of Justice. Let him be counted an Heretic that doubteth thereof, and doth not firmly believe it: Yet they in one day eat up their Bishop, or the Revenue of the Bishopric (is it not all one) for a whole Year; yea, sometimes for Two. This is done on the Day he makes his Entry, and is installed: Nor is there any Place for an Excuse; for he cannot avoid it, unless he would be hooted at and stoned for his Parsimony.

Ill-husbandry hath been also esteemed an Act slowing from the Four Cardinal Virtues. r. Of Prudence in borrowing Money before-hand; for none knows what may fall out: Who is able to tell if the World shall last yet three Years? But although it should continue longer, is there any Man so sooish, as to have the Considence to

promise himself three Years?

What Fool so confident to say,
That he shall live one other Day (3)?

2. Of Commutative Justice, in buying dear (I say upon Trust) and selling good cheap, (that is, for ready Money). What says Cato in his Book of Husbandry, to this Purpose? The Father of the Family, says he, must be a perpetual Seller; by which Means it is impossible but that at last he shall become rich, if he have of vendible. Ware enough still ready for Sale. Of Distributive Justice, it doth partake, in giving Entertainment to good (remark good) and gentle Fellows, whom Fortune had shipwrecked (like Utysses) upon the Rock of a hungry Stomach, without Provision of Sustenance; and likewise to the good (remark the good) and young Wenches: For according to the Sentence of Hippocrates, Youth is impatient of Hunger, chiefly if it be vigorous, lively, frolick, brisk, stirring, and bouncing; which wanton Lasses willingly and heartily devote themselves to the Pleasure of honest Men; and are so far both Platonick and Cice-

(3) That be shall live, &c. 7 Soneca in Thyeft.

Nemo tam Divos babuit faventes: Grassinum ut posset sibi polliceri. ronian (4), that they do acknowledge their being born into this World, not to be for themselves alone, but that in their proper Persons their Acquaintance may claim

one Share, and their Friends another.

3. The Virtue of Fortitude appears therein by the cutting down and overthrowing of the great Trees, like a fecond Milo, making Havock of the dark Forests, which did serve only to furnish Dens, Caves, and Shelter to Wolves, wild Boars, and Foxes; and afford Receptacles, Withdrawing-corners, and Refuges to Robbers, Thieves, and Murderers; and lurking Holes and sculking Places for cut-throat Assassinators; secret obscure Shops for Coiners of false Money; and safe Retreats for Heretics; laying Woods even and level with the plain champion Fields and pleasant healthy Ground; at the Soundof the Haut-boys and Bagpipes playing Reeks with the high and stately Timber, and preparing Seats and Benches for the Eve of the dreadful Day of Judgment.

4. I gave thereby Proof of my Temperance in eating my Corn whilst it was but Grass, like an Hermit feeding upon Sallets and Roots; that so affranchising myself from the Yoke of sensual Appetites, to the utter disclaiming of their Sovereignty, I might the better reserve somewhat in Store for the Relief of the Lame, Blind, Cripple,

Maimed, Needy, Poor, and Wanting Wretches.

In taking this Course I save the Expence of the Weed-grubbers, who gain Money; of the Reapers in Harvest-time, who drink lustily, and without Water; of Gleaners, who will expect their Cakes and Bannocks; of Threshers, who leave no Garlic, Scallions, Leeks, nor. Onions, in our Gardens, (by the Authority of Thestilis (5) in Virgil); and of the Millers, who are generally Thieves; and of the Bakers, who are little better. Is this small Saving or Frugality? Besides the Mischief and Damage of the Field Mice, the Decay of Barns, and the Destruction usually made by Mites and Weevils.

(4) Platonic and Ciceronian.] Plato was for having Women in common, and Tully, both by his Precepts and Example, invited every Body to facrifice themselves to the Public.

(5) Thestilis.] See Virg. Ecloque 2. and Theocritus, Idyll. 2d. This Thestilis, though but a Gleaner, eat up all the Garlic, &c. from the Reapers.

A STORY

Of Corn in the Blade (6), you may make good green Sauce, of a light Concoction and easy Digestion, which recreates the Brain, and exhilarates the Animal Spirits. rejoiceth the Sight, openeth the Appetite, delighteth the Tafte, comforteth the Heart, tickleth the Tongue, cheareth the Countenance, striking a fresh and lively Colour, stengthening the Muscles; tempers the Blood, disburthens the Midriff, refresheth the Liver, disobstructs the. Spleen, easeth the Kidneys, suppleth the Reins, quickens the Joints of the Back, cleanfeth the Urine-Conduits, dilates the spermatic Vessels, shortens the Cremasters, purgeth the Bladder, pusseth up the Genitals. sorrecteth the Prepuce, hardens the Nut, and rectifies: that Member. It will make you to have a current Belly to trot, fart, dung, pils, fneeze, cough, spit, belch, spew, yawn, snuff, blow, breathe, snort, sweat, and set agog your Robin; with a thousand other rare Advantages. I understand you very well, fays Pantagruel'; you would thereby infer, that those of a mean Spirit and shallow Capacity have not the Skill to spend much in a short Time: You are not the first in whose Conceit that Herefy hath entered: Nero maintained it, and above all Mortals admired most his Uncle Caius Caligula, for having in a few Days, by a most wonderful pregnant Invention, totally spent all the Goods and Patrimony which Tiberius had left him.

But instead of observing the sumptuary Supper-curbing Laws of the Romans, viz. the Lex Orchia, the Fannia, the Didia,, the Licinia, the Cornelia, the Lepidiana, the Antia. (7); and of the Corinthians (8), by the. which they were inhibited, under Pain of great Punishment, not to fpend more in one Year than their annual Revenue did amount to. You have offered up the Ob-

(7) The Antia.] Rabelais speaks after Macrobius, all these Laws, lib. iii. chap. xviii. of his Saturnalia. Rabelais speaks after Macrobius, who specifies.

lation.

⁽⁶⁾ Corn in the Blade. To eat one's Corn in the Blade, is to eat, one's Revenue before it comes in. This Rabelais commends, in his ludicrous Way ..

⁽⁸⁾ And of the Corinthians.] This Law ordained all Persons, on. Pain of Death, to give an Account of their Year's Income. Herodotus fays, Amafis, King of Egypt, was the Author of it, but Solon, barrowed it from him, and afterwards it took Place chiefly at Corinth, as we are told by Diphilus in Atheneus.

fation of Protervia (9), which was with the Romans fuch a Sacrifice as the Paschal Lamb was amongst the Yews, wherein all that was eatable was to be eaten, and the Remainder to be thrown into the Fire, without referving any Thing for the next Day. I may very justly fay of you, as Cato did of Albidius, who, after that he had by a most extravagant Expence wasted all the Means and Possessions he had to one only House, he fairly set it on Fire, that he might the better fay, Consummatum eft. Even just as fince his Time, St. Thomas Aquinas did when he hadeaten up the whole Lamprey (10). But let that pais.

CHAP. III.

. How Panurge praifeth the Debtors and Borrowers.

UT, queth Pantagruel, when will you be out of Debt? At the entuing Term of the Greek Calends (1), answered Panurge, when all the World shall be

(9) Protervia.] See Macrob. Saturn. lib. ii. cap. ii. The Scaligerana, at the Word Sacrificium, observe, that Protervia is strictly

a Sacrifice, propter viam; by the Way Side.

Satisfied Residences and accompanies of

out thribe burnings

(10) When he had eaten up the whole Lamprey. It is related of Thomas Aquinas, by an Author who was his Co-temporary, that that Doctor, being one Day invited to Table by the King (St. Louis), ... fer whom there was ferved up a fine Lamprey, Thomas, whom it . feems no other Time but that would ferve to compose his Hymn on . the Holy Sacrament, had, in the Profoundness of his Meditation, eaten up the whole Lamprey that was defigned for the King, and had made an End of his Hymn and the Fish both together. Thomas, ... overjoyed at his having finished fo elaborate a Poem, cried out in an Extafy, Confummatum oft. The Company, who had feen Thomas play a good Knife, and lay about him to some Tune, but knew nothing of his mental Employment, fancied that this Latin Word related to his gallant Performance in demolishing the Lamprey, and looked upon him as a very prophane Person, for applying to a Piece of unmannerly Epicurism, the Words which each of them knew were fooke by our Saviour when he was expiring on the Crofs.

(1) Greek Calends.] That is, Never: For the Greeks knew nothing of the Roman Way of reckoning by Calends.

PODE

content,

Heir. The Lord forbid that I should be out of Debt, as if, indeed, I could not be trusted. Who leaves not some Leaven over Night, will bardly have Paste the

next Morning.

Be still indebted to some Body or other, that there may be fome Body always to pray for you, That the Giver of all good Things may grant unto you a bleffed, long, and prosperous Life; fearing if Fortune should deal crossly with you, that it might be his Chance to come fhort of being paid by you; he will always speak good of you in every Company; ever and anon purchase new Creditors unto you; to the End, that through their Means you may make a Shift by borrowing from Peter to pay Paul (2), and with other Folks Earth fill up his Ditch. When of old, in the Regions of the Gauls, by the Institution of the Druids, the Servants, Slaves, and Bondmen, were burnt quick at the Funerals, and Obsequies of their Lords and Masters; had not they Fear enough, think you, that their Lords and Mafters should die? For, per Force, they were to die with them for Company. Did not they incessantly send up their Supplications to their great God Mercury, as likewife unto Dis the Father of Wealth (3), to lengthen out their Days, and preserve them long in Health? Were not they very careful to entertain them well, punctually to look unto them, and to attend them faithfully and circumfpectly? For by those Means were they to live together at least until the Hour of Death. Believe me, your Creditors, with a more fervent Devotion, will befeech Almighty God to prolong your Life, they being of nothing more afraid than that you should die; for that they are more concerned for the Sleeve than the

(2) Borrowing from Peter to pay Paul.] In the Original, Faciets-versure. Taken from the Latin versuram facere: To borrow of one

to pay another: Qui fic verterent creditorem.

⁽³⁾ Dis, the Father of Wealth.] Dis Pater, Pluto, God of Hell, and confequently of Riches, which are inclosed in the Bowels of the Earth. Bochart. l. i. c. iv. Of the Phenician Colonies: Est cur mremur, in Dijs Gallorum non censeri Plutonem, à quo se prognatos dicebant, si quidem Cæsari credimus, Galli, inquit, se omnes à Dite Patre prognatos prædicant, idque à Druidibus proditum dicunt.

Arm, and love the Penny better than their own Lives : as it evidently appeareth by the Usurers of Landerousses, who not long fince hanged themselves, because the Price of the Corn and Wines was fallen, by the Return of a gracious Season. To this Pantagruel answering nothing, Panurge went on in his Discourse, saying, Truly, and in good Sooth (Sir), when I ponder my Destiny aright, and think well upon it, you put me shrewdly to my Plunges, and have me at a Bay, in twitting me with a Reproach of my Debts and Creditors: And yet did I, in this only Respect and Consideration of being a Debtor, esteem myself worshipful, reverend, and formidable. For, against the Opinion of most Philosophers, that of Nothing ariseth Nothing; yet without having bottomed on fo much as that which is called the First Matter, did I out of Nothing become fuch a Maker and Creator, that I have created, what? A gay Number of fair and jolly Creditors. Nay, Creditors (I will maintain it, even to the very Fire itself exclusively) are fair and goodly Creatures. Who lendeth Nothing is an ugly and wicked Creature, and an accurfed Imp of the infernal Old-Nick. And there is made, what? Debts: A Thing most precious and dainty (4), of great Use and Antiquity. Debts, (I say) surmounting the Number of Syllables which may refult from the Combinations of all the Confonants with each of the Vowels heretofore projected, reckoned, and calculated by the noble Xenocrates. (5). To judge of the Perfection of Debtors by the Numerosity of their Creditors, is the readift Way for entering into the Mysteries of Practical Arithmetick.

You can hardly imagine how glad I am, when every Morning I perceive myself environed and surrounded with Brigades of *Creditors*; humble, fawning, and full of their Reverences: And whilst I remark, that as I look more favourably upon, and give a chearful Coun-

⁽⁴⁾ A Thing most precious.] See Apology for Herodotus, ch. iii. Erasmus, in his Colloquy, entitled, Ementita Nobilitas: Imò nulla est commodior ad regnum via quam debere quamplurimis.

⁽⁵⁾ The noble Xenocrates.] He made them to amount to roo, 200,000 Syllables from the Greek Alphabet. See the Additions of the French Interpreter to Xenocrates's Life in Diogenes Laërtius.

tenance to one than another, the Fellow thereupon buildeth a Conceit that he shall be the first dispatched, and the foremost in the Date of Payment; and he valueth my Smiles at the Rate of ready Money. It seemeth unto me, that I then act and personate the God of the Passion of Saumure (6), accompanied with his Angels and Cherubims.

These are my Flatterers, my Soothers, my Clawbacks, my Smoothers, my Parasites, my Saluters, my Givers of good Morrows, and perpetual Orators; which makes me verily think, that the supremest Height of Heroic Virtue, described by Hesiod (7), consistent in being a Debtor, wherein I held the first Degree in my Commencement. Which Dignity, though all human Creatures seem to aim at, and aspire thereto, sew nevertheless, because of the Dissiculties in the Way, and Incumberances of hard Passages, are able to reach it; as is easily perceivable by the ardent Desire and vehement Longing harboured in the Breast of every one, to be still creating more Debts, and new Creditors.

Yet doth it not lie in the Power of every one to be a Debtor. To acquire Creditors is not at the Disposure of each Man's Arbitrament. You nevertheless would deprive me of this sublime Felicity. You ask me when I will be out of Debt?

Well, to go yet farther on, and possibly worse in your Conceit, may Sanct Bablin, the good Sanct, snatch me, if I have not all my Life-time, held Debt to be as an Union or Conjunction of the Heavens with the Earth, and the whole Cement whereby the Race of Mankind is kept together; yea, of such Virtue and Essicacy, that, I say, the whole Progeny of Adam would very suddenly perish without it. Therefore, perhaps, I do not think amiss, when I repute it to be the great Soul of the Universe, which (according to the Opinion of the Academics) vivisieth all Manner of Things. In Confirmation whereof, that you may the better believe it to be so, re-

⁽⁶⁾ The Passion of Saumure.] In July 1534, this Play took mightily; Bouchet says, it was probably the same that was printed in 1532, in 4to. at Paris.

⁽⁷⁾ Described by Hesiod.] See Lucian upon this, in the Dialogue, intitled, Hermotinus, or the Sects.

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present unto yourself, without any Prejudice of Spirit, in a clear and ferene Fancy, the Idea and Form of some other World than this; take, if you pleafe, and lay hold on the thirtieth of those which the Philosopher, Metrodorus (8) did enumerate, wherein it is to be supposed there is no Debtor or Creditor, that is to fay, a World without Debts. There amongst the Planets will be no regular Courfe. All will be in Diforder; Jupiter reckoning himfelf to be nothing indebted unto Saturn, will go near to detrude him out of his Sphere, and with the Homeric Chain (9) will be like to hang up all the Intelligences, Gods, Heavens, Demons, Heroes, Devils, Earth and Sea, together with the other Elements. Saturn, no doubt, combining with Mars, will reduce the World into

a Chaos of Confusion.

Mercury then would be no more subjected to the other Planets; he would fcorn to be any longer their Camillus (10), as he was of old termed in the Hetrurian Tongue; for it is to be imagined that he is no way a Debtor to Venus will be no more venerable, because she fhall have lent nothing. The Moon will remain bloody and obscure; for to what End should the Sun impart unto her any of his Light? He owed her nothing. Nor yet will the Sun shine upon the Earth, nor the Stars fend down any good Influence, because the terrestrial Globe hath defifted from fending up their wonted Nourishment by Vapours and Exhalations, wherewith Heraclitus, faid the Stoics, proved Cicero (11) maintained they were cherished and alimented. There would likewife be in fuch a World no Manner of Symbolization, Alternation, nor Transmutation amongst the Elements; for the one will not esteem itself obliged to the other, as having borrowed nothing at all from it. Earth then will not become Water, Water will not be changed.

(9) Homeric Chain.] See Macrobius on Scipio's Dream, l. i. ch. xiv.

(11) Cicero. See his Natura Deorum, and Plutareb, I. ii. of the Opinions of Philosophers.

⁽⁸⁾ Metrodorus.] See Plut. 1. v. of the Opinions of Philof.

⁽¹⁰⁾ Their Camillus. That is, their Servant; for the Antients called by the Name of Camilli, those young Boys that attended on the Priests in the Sacrifices.

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into Air, of Air will be made no Fire, and Fire wiff afford no heat unto the Earth; the Earth will produce nothing but Monsters, Titans, Giants; no Rain will defeend upon it, nor Light shine thereon; no Wind will blow there, nor will there be in it any Summer or Autumn. Lucifer will break loofe, and iffue forth of the Depth of Hell, accompanied with his Furies, Fiends, and horned Devils; will go about to unneftle and drive out of Heaven all the Gods, as well of the greater as of the leffer Nations. Such a World without lending, will be no better than a Dog-kennel, a Place of Contention and Wrangling, more unruly and irregular than that of the Rector of Paris; a Devil of an Hurlyburly, and more difordered Confusion, than that of the Plagues of Douay (12). Men will not then falute one another; it will be but loft Labour to expect Aid or Succour from any, or to cry, Fire, Water, Murder, for none will put to their helping Hand. Why? He lent no Money: There is nothing due to him. Nobody is concerned in his Burning, in his Shipwreck, in his Ruin, or in his Death; and that because he hitherto had lent nothing, and would never thereafter have lent any Thing. In fhort, Faith, Hope, and Charity would be quite banished from fuch a World; for Men are born to relieve and afift one another; and in their stead would fucceed and be introduced Defiance, Disdain, and Rancour, with the most execrable Troop of all Evils, all Imprecations, and all Miferies. Whereupon you will think, and that not amis, that Pandora had there split her unluckly Bottle. Men unto Men will be Wolves, Hobthrushers, and Goblins, (as were Lycaon, Bellorophon, Nebuchodonofor) Plunderers, Highway-Robbers, Cut-throats, Rapparees, Murderers, Poisoners, Affaffinators, leud, wicked, malevolent, pernicious Haters, fet against every-body, like to

Playues of Douay.] So Sir T. U. has it, but it should be Plays (not Plagues) of Doue (not Douay, which is in Flanders). Doue is a Town of Poison, adorned with the Remains of an Amphitheatre, where now and then are still acted some Pieces of Devotion. This Show seldom passes without Disorder and Consustion, either on Account of the Rusticity of the Actors, who are all School-boys or Apprentices, or because People of all Sorts repair thither, from the adjacent Parts. See Du Chesne's Antiquities of the Towns of France.

Ismael, Metabus (13), or Timon the Athenian, who for that Cause was named Misanthropos; in such Sort, that it would prove much more easy in Nature to have Fish entertained in the Air, and Bullocks fed in the Bottom of the Ocean, than to support or tolerate a rascally Rabble of People that will not lend. These Fellows (I vow) do I hate with a perfect Hatred; and if conformable to the Pattern of this grievous, peevish, and perverse World, which lendeth nothing, you figure and liken the little World, which is Man, you will find in him a terrible Jostling Coyle and Clutter: The Head will not lend the Sight of his Eyes to guide the Feet and Hands; the Legs will refuse to bear up the Body; the Hands will leave off Working any more for the rest of the Members; the Heart will be weary of it's continual Motion for the Beating of the Pulse, and will no longer lend his Affistance; the Lungs will withdraw the Use of their Bellows; the Liver will defift from conveying any more Blood through the Veins for the good of the Whole; the Bladder will not be indebted to the Kidneys, fo that the Urine thereby will be totally stopped. The Brains, in the Interim, confidering this unnatural Courfe, will fall into a raving Dotage, and with-hold all feeling from the Sinews, and Motion from the Muscles: Briefly, in such a World without Order and Array, owing nothing, lending nothing, and borrowing nothing, you would fee a more dangerous Conspiration than that which Æ sop exposed in his Apologue. Such a World will perish undoubtedly; and not only perish, but perish very quickly. Were it Æsculapius (14) himself, his Body would immediately rot, and the chafing Soul, full of Indignation, taks it's Flight to all the Devils of Hell after my Money.

⁽¹³⁾ Metabus.] King of Privernum, in the Country of the Volsci. Virg. Eneid, 1. xi.

Priverno antiqua Metabus quum excederet urbs.

And lower,

Non illum tectis, ullæ non mænibus urbes,

Accepere: (Neque ipse manus feritate dedisset).

⁽¹⁴⁾ Were it Æsculapius.] This is very dark, but Panurge must mean, that if he were such a Fool as to part with his Money to clear himself, he should die with Grief and Remorse, the Moment after his Debts were paid and his Money gone.

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CHAP. IV.

Panurge continueth his Discourse in Praise of Borrowers and Lenders.

N the contrary, be pleased to represent unto your Fancy another World, wherein every one lendeth, and every one oweth, all are Debtors and all Creditors. O how great will that Harmony be, which shall thereby result from the regular Motions of the Heavens! Methinks I hear it every whit as well as Plato did (1). What Sympathy will there be amongst the Elements! O how delectable then unto Nature will be our own Works and Productions! Whilst Ceres appeareth loaden with Corn, Bacchus with Wines, Flora with Flowers, Pomona with Fruits, and Juno fair in a clear Air, wholfome and pleasant: I lose myself in this high Contemplation.

Then will, among the Race of Mankind, Peace, Love, Benevolence, Fidelity, Tranquility, Rest, Banquets, Feastings, Joy, Gladness, Gold, Silver, single Money, Chains, Rings, with other Ware, and Chasser of that Nature, be found to trot from Hand to Hand; no Suits at Law, no Wars, no Strife, Debate, nor Wrangling; none will be there an Usurer, none will be there a Pinch-penny, a Scrape-good Wretch, or churlish, hard-hearted Resuser. Good God! will not this be the Golden Age in the Reign of Saturn? The true Idea of the Olympick Regions, wherein, all other Virtues ceasing, Charity alone ruleth, governeth, domineereth, and triumpheth. All will be fair and goodly People there, all just and virtuous.

O happy World! O People of that World most happy! Yea, thrice and four times bleffed is that People!

I think

⁽¹⁾ Plato did.] Plato did indeed, after Pythagoras, believe that the Motion of the Heavenly Sphere produced an harmonious Sound, but he no where fays, that either fleeping or waking, he had ever beard that Harmony. What Rabelais imputes to him, l. v. c. xviii. is a ludicrous Exaggeration of what he here fays in Terms a little more ferious.

I think in very deed that I am amongst them, and swear to you, by my good Forsooth, that if this glorious afore-said World had a Pope, abounding with Cardinals, that so he might have the Association of a facred College, in the Space of very sew Years you should be sure to see the Sancts much thicker in the Roll, more numerous Wonder-working and Mirisick, more Services (2), more Vows, more Staff-bearers (3), more Wax-candles than are all those in the nine Bishoprics of Britany, St Trues only excepted (4). Consider, Sir, I pray you, how the noble Patelin, having a Mind to deify, and extol even to the third Heavens, the Father of William Josseume, said no more but this, And he did lend his Goods to those swere desirous of them (5).

O the fine Saying! Now let our Microcofm be fancied conformable to this Model in all its Members; lending, borrowing, and owing, (that is to say) according to its own Nature: For Nature hath not to any other End created Man, but to borrow and lend; no greater is the Harmony amongst the heavenly Spheres, than that which shall be found in its well-ordered Policy. The Intention of the Founder of this Microcosm is, to have a Soul therein to be entertained, which is lodged there as a Guest with its Host; it may live there for a While. Life consisteth in Blood, Blood is the Seat of the Soul; therefore the chiefest Work of the Microcosm is, to be making Blood continually.

At this Forge are exercised all the Members of the Body; none is exempted from Labour, each operates

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⁽²⁾ Services.] Lessons it is in the Original. The more a Saint is revered in the Romish Church, the more Lessons there are in the Matins of that Saint's Festival. Nine Lessons are the highest, three the lowest.

⁽³⁾ More Staff-bearers.] More Crofiers of Prelates. In short, the People's Veneration of any Saint, is according to the Number of the Banners and Crofier-staffs at a Procession.

⁽⁴⁾ St. Yves only excepted.] Of all the petty Saints which are worthipped only in Bretagne, there is none to generally in Vogue in that Country as St. Tves, a Native of Treguier in Lower Normandy.

where that arch Cheat, in order to engage Mr. William Jossenume to give him Credit for his Cloth, artfully falls to praising William's Rather, and so gained his Point.

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a-part, and doth its proper Office. And fuch is their Hierarchy, that perpetually the one borrows from the other, the one lends the other, and the one is the other's Debtor. The Stuff and Matter convenient, which, Nature giveth to be turned into Blood, is Bread and Wine. All Kind of nourishing Victuals is understood to be comprehended in these two, and from hence in the Langue Goth (6) is called Campanage. To find out this Meat and Drink, to prepare and boil it, the Hands are put to work, the Feet do walk, and bear up the whole Bulk of the corporal Mass: The Eyes guide and conduct all; the Appetite in the Orifice of the Stomach, by Means of little fourish black Humour (called Melancholy) which is transmitted thereto from the Milt, giveth Warning to flut in the Food. The Tongue doth make the first Essay, and tastes it; the Teeth do chaw it, and the Stomach doth receive, digest, and chilify it; the Mesaraick Veins fuck out of it what is good and fit, leaving behind the Excrements, which are, through special Conduits for that Purpose, voided by an expulsive Faculty; thereafter it is carried to the Liver; where it being changed again, it, by the Virtue of that new Transmutation, becomes Blood. What Joy, conjecture you, will then be founded amongst those Officers, when they fee this Rivulet of Gold, which is their fole Restorative? No greater is the Joy of Alchymists, when, after long Travel, Toil and Expence, they fee in their Furnaces the Transmutation: Then is it that every Member doth prepare itself, and strive a-new to purify and to refine this Treasure: The Kidneys, through the emulgent Veins, draw that Aquofity from thence which you call Urine; and there fend it away through the Ureters to be flipt downwards; where, in a lower Receptacle, and proper for it, (to wit, the Bladder) it is kept, and stayeth there until an Opportunity to void it out in his due Time. The Spleen draweth from the Blood its terrefirial Part, viz. the Grounds, Lees, or thick Substance settled in the Bot-

Vol. II.

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⁽⁶⁾ Langue Goth.] Rabelais is in the Wrong to think that Languedoc was at first called Langue Goth, on account of the Goths formerly inhabiting that Province, and leaving their Language there. See Manage, as likewise Froissart, Vol. II. Ch. clvii. and Jodocus Sincerus, p. 138 of his Isiner. Gall. Geneva Edition, 1627.

tom thereof, which you term Melancholy: The Bottle of the Gall fubtracts from thence all the fuperfluous Choler; whence it is brought to another Shop or Workhouse, to be yet better purified and fined; that is, the Heart, which, by its Agitation of Diaffolick and Syftolick Motions, fo neatly fubtilizeth and inflames it, that in the Right-fide Ventricle it is brought to Perfection, and through the Veins is fent to all the Members; each Parcel of the Body draws it then unto itself, and after its own Fashion is cherished and alimenated by it: Feet, Hands, Thighs, Arms, Eyes, Ears, Back, Breaft, yea, all; and then it is, that who before were Lenders, now become Debtors. The Heart doth in its Left-fide Ventricle fo thinnify the Blood, that it thereby obtains the Name of Spiritual; which being fent through the Arteries to all the Members of the Body, ferveth to warm and winnow, or fan the other Blood which runneth through the Veins: The Lights never cease with its Lappets and Bellows to cool and refresh it; in Acknowledgment of which Good, the Heart, through the arterial Vein, imparts unto it the choicest of its Blood: At last it is made to fine and fubtle within the Rete Mirabile, that thereafter those Animal Spirits are framed and composed of it; by Means whereof the Imagination, Discourse, Judgment, Resolution, Deliberation, Ratiocination, and Memory, have their Rife, Actings, and Operations.

Cops Body, I fink, I drown, I perish, I wander astray, and quite fly out of myself, when I enter into the Consideration of the profound Abyss of this World; thus lending, thus owing. Believe me, it is a divine Thing to lend; to owe, an heroic Virtue. Yet is not this all; this little World, thus lending, owing, and borrowing, is fo good and charitable, that no fooner is the above-frecified Alimentation finished, but that it forthwith projecteth, and hath already forecast, how it shall lend to those who are not as yet born, and by that Loan endeavour what it may, to eternize itself, and multiply in Images like the Pattern; that is, Children. To this End every Member doth, of the choicest and most precious of its Nourishment, pare and cut off a Portion, then instantly dispatcheth it downwards to that Place where Nature

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Nature hath prepared for it very fit Vessels and Receptacles, through which descending to the Genitories by long Ambages, Circuits and Flexuosities, it receiveth a competent Form, and Rooms apt enough both in the Man and Woman for the future Conservation and perpetuating of human Kind. All this is done by Loans and Debts of the one unto the other; and hence have we this Word, the Debt of Marriage: Nature doth reckon Pain to the Resuser, with a most grievous Vexation to his Members, and an outrageous Fury amidst his Senses. But on the other Part, to the Lender, a set Reward, accompanied with Pleasure, Joy, Solace, Mirth, and merry Glee.

CHAP. V.

the of very state from the same areas (1) with

How Pantagruel altogether abhorreth the Debtors and Borrowers.

I Understand you very well, (quoth Pantagruel) and take you to be very good at Topicks, and thoroughly affectioned to your own Cause (1): But preach it up, and patrocinate it; prattle on it, and defend it as much as you will, even from hence to the next Whitsuntide, if you please so to do; yet in the End will you be astonished to find how you shall have gained no Ground at all upon me, nor persuaded me by your fair Speeches and smooth Talk, to enter ever so little into the Thraldom of Debt. You shall owe to none (saith the holy Apostle) any Thing save Love, Friendship, and a mutual Benevolence.

You serve me here, I confess, with fine Graphides and Diatyposes, Descriptions and Figures, which truly please me very well: But let me tell you, if you will represent unto your Fancy an impudent Blustering Bully, and an importunate Borrower, entering afresh and newly into a Town already advertised of his Manners, you shall find, that at his Ingress, the Citizens will be more hideously affrighted and amazed, and in a greater Ter-

⁽¹⁾ Your own Caufe.] No bad Defender of a bad Caufe.

ror and Fear, Dread and Trembling, than if the Pest itself should step into it in the very same Garb and Accoutrement wherein the Tyanæan (2) Philosopher sound it within the City of Ephesus. And I am fully confirmed in the Opinion, that the Persians erred not (3) when they said, that the second Vice was to Lie, the first being that of owing Money. For in very Truth, Debis and Lying are ordinarily joined together. I will nevertheless not from hence infer, that none must owe any Thing, or lend any Thing. For who so rich can be, that sometimes may not owe; or who can be so poor, that sometimes may not lend?

Let the Occasion, notwithstanding, in that Case (as Plato (4) very wisely faith, and ordaineth in his Laws) be such, that none be permitted to draw any Water out of his Neighbour's Well, until first, they by continual digging and delving into their own proper Ground, shall have hit upon a Kind of Potters' Earth, which is called Ceramite, and there had found no Source or Drop of Water; for that Sort of Earth, by Reason of its Substance, which is sat, strong, sirm, and close, so retaineth its Humidity, that it doth not easily evaporate it by any

outward Excursion or Evaporation.

In good Sooth, it is a great Shame to choose rather to be still borrowing, in all Places, from every one, than to work and win. Then only, in my Judgment, should one lend, when the diligent, toiling, and industrious Person is no longer able, by his Labour, to make any Purchase unto himself; or otherwise, when by Mischance he hath suddenly fallen into an unexpected Loss of his Goods.

Howsoever, let us leave this Discourse, and from hence forwards do not hang upon Creditors, nor tie yourself to them; I make Account for the Time past to rid you freely of them, and from their Bondage to deliver you. The least I should in this Point, quoth Panurge, is to thank you, though it be the most I can do: And if

(2) Tyanæan Philosopher.] See Apollonius's Life in Philostratus, Lib iv. Cap. iii.

(4) As Plato very wifely faith.] See Plutarch in the fame Place.

⁽³⁾ That the Perhans erred not.] See Plutarch, in his Discourse entitled, That Men ought not to borrow at Usury. See also Herodotus, Lib. i.

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Gratitude and Thanksgiving be to be estimated and prized by the Affection of the Benefactor, that is to be done infinitely and fempiternally; for the Love which you bear me of your own Accord and free Grace, without any Merit of mine, goeth far beyond the Reach of any Price or Value; it transcends all Weight, all Number, all Measure; it is endless and everlasting: Therefore, should I offer to commensurate and adjust it, either to the Size and Proportion of your own noble and gracious Deeds, or yet to the Contentment and Delight of the obliged Receivers, I would come off but very faintly and flaggingly. You have verily done me a great Deal of Good, and multiplied your Favours on me more frequently than was fitting to one of my Condition. have been more bountiful towards me than I have deferved, and your Courtefies have by far furpaffed the Extent of my Merits, I must needs confess it. But it is not as you suppose, in the proposed Matter; for there it is not where I itch; it is not there where it fretteth, hurts, or vexeth me; for henceforth, being quit and out of Debt, what Countenance shall I be able to keep? You may imagine that it will become me very ill, for the first Month, because I have hitherto been brought up or accustomed to it: I am very much afraid of it. Furthermore, there shall not one hereafter, Native of the Country of Salmigondy, but he shall level the Shot towards my Nofe; all the Back-cracking Fellows of the World, in discharging of their Postern Patarades, use commonly to fay, Voila pour les Quittes; that is, For the quit. My Life will be of very short Continuance, I do foresee it; I recommend to you the making of my Epitaph; for I perceive I shall die confected in the very Stench of Farts. If at any Time to come, by Way of Restorative, to such good Women as shall happen to be troubled with the grievous Pain of the Wind Cholic, the ordinary Medicaments prove nothing effectual, the Mummy of all my befarted Body will streight be as a present Remedy appointed by the Physicians; whereof. they taking any small Modicum, it will incontinently for their Ease afford them a Rattle of Bum-shot, like a Sal of Muskets.

Therefore would I beseech you to leave me some sew Centuries of Debts; as King Louis the Eleventh, exempting from Suits in Law the Reverend Miles & Illiers, Bishop of Chartres (5), was by the said Bishop most earnestly solicited to leave him some sew for the Exercise of his Mind. I had rather give them all my Revenue of the Periwinkles, together with the other Incomes of the Locusts, albeit I should not thereby have any Parcel abated from off the principal Sums which Is owe. Let us wave this Matter, (quoth Pantagruel) I have told it you over again.

CHAP. VI.

Why New-married Men were privileged from going to the Wars.

DUT, in the Interim, asked Panurge, by what Law was it conflituted, ordained and established, that fuch as thould plant a new Vineyard, those that should build a new House, and the new-married Men should be exempted and discharged from the Duty of Warfare for the first Year? By the Law, answered Pantagruel, of Why, replied Panurge, the lately married? Mofes. As for the Vine-planters, I am now too old to reflect on them; my Condition, at this prefent, induceth me to remain fatisfied with the Care of Vintage, finishing and turning the Grapes into Wine: Nor are these pretty new Builders of Dead Stones written or pricked down in my Book of Life; it is all with Live Stones that I fet up, and erect the Fabries of my Architecture, to wit, Men. It was (according to my Opinion, quoth Pantagruel) to

⁽⁵⁾ Miles d'Illiers, Bishop of Chartres.] He was made Bishop of Chartres in 1459, and died in 1493, after he had renounced his Bishopric the same Year, in Consideration of a Pension. There are still extant two good Stories of his litigious Temper, in the Paradoxe du Proces, &c. printed by C. Stephens, 1554. And two more Instances of it in The Propos Memorables, &c. printed at Rollen, 1599: He had been a Counsellor in the Parliament of Paris, and before that, Progession of the Canon Law. So Lawing was his natural Element.

the End, first, that the fresh married Folks should for the first Year reap a full and complete Fruition of their Pleafures, in their mutual Exercise of the Act of Love, in fuch Sort, that in waiting more at Leifure on the Production of Posterity, and propagating of their Progeny, they might the better encrease their Race, and make Provision of new Heirs. That if, in the Years thereafter, the Men should, upon their undergoing of some military Adventure, happen to be killed, their Names and Coats of Arms might continue with their Children in the fame Families: And next that, the Wives thereby coming to know whether they were barren or fruitful (for one Year's Trial, in Regard of the Maturity of Age, wherein, of old, they married, was held fufficient for the Difcovery) they might pitch the more fuitably, in case of their first Husband's Decease, upon a second Match. The fertile Women to be wedded to those who defire to multiply their Iffue; and the steril ones to fuch other Mates. as, mifregarding the storing of their own Lineage, chose them only for their Virtues, Learning, genteel Behaviour, domestic Consolation, Management of the House, and matrimonial Conveniencies and Comforts, and fuch like. The Preachers of Varennes, faith Panurge, detest and abhor the second Marriages, as altogether foolish and dishonest.

Foolish and dishonest, quoth Pantagruel, a Plague take such Preachers! Yea but, quoth Panurge, the like Mischief also befel the Friar Charmer (1), who, in a sull Auditory, making a Sermon at Parcilly, and therein abominating the Reiteration of Marriage, and the entering again in the Bonds of a nuptial Tie, did swear, and heartily give himself to the swiftest Devil in Hell, if he had not rather choose, and would much more willingly undertake, the unmaidening or depucelating of a hundred Virgins, than the simple Drudgery of one Widow. Truly I find your Reason in that Point right good, and strongly grounded.

But what would you think, if the Cause why this Exemption or Immunity was granted, had no other Foun-

⁽¹⁾ Charmer.] This Story is taken from Poggus's Jests, &c. in the Chapter entitled, De Prædicatore qui potius decem Virgines quam nuptam unam eligebat.

his

dation, but that, during the whole Space of the faid first Year, they so lustily bobbed it with their Female Conforts, (as both Reason and Equity require they should do) that they had drained and evacuated their spermatic Vessels; and were become thereby altogether feeble. weak, emasculated, drooping, and flaggingly pithless; yea, in fuch Sort, that they in the Day of Battle, like Ducks which plunge over Head and Ears, would fooner hide themselves behind the Baggage, than, in the Company of valiant Fighters, and daring military Combatants, appear where ftern Bellona deals her Blows, and moves a buffling Noise of Thwacks and Thumps. Nor is it to be thought, that under the Standard of Mars they will so much as once strike a fair Stroke, because their most considerable Knocks have been already jirked and whirrested within the Curtains of his Sweet-heart Venus.

In Confirmation whereof, amongst other Relicks and Monuments of Antiquity, we now as yet often see, that in all great Houses, after the expiring of some few Days, these young married Blades are readily sent away to visit their Uncles, that in the Absence of their Wives, reposing themselves a little, they may recover their decayed Strength by the Recruit of a fresh Supply, the more vigorous to return again, and face about to renew the duelling Shock and Conslict of an amorous Dalliance: Albeit (for the greater Part) they have neither Uncle nor Aunt to go to.

Just so did the King Crackart, after the Battle of the Cornets (2), not cashier us, (speaking properly) I mean me and the Qual-titer, but, for our Refreshment re-

me and the Quail-piper, but for our Refreshment remanded us to our Houses; and he is yet seeking after

Original. King of the Beggars. The Author is thought to have an Eye to some Prince ill-provided of Cash, and as ill obeyed. Now the History of France of that Time, speaks of no King of that Monarchy to whom these two Qualities so exactly agree, as Charles VIII. who, without Money, undertook a War in Italy, and whose Officers refused, with Impunity, to execute his Orders, as soon as he had repassed the Mountains. This Prince, after the Battle of the Cornets, (or St. Aubin du Cormier, in 1488), was forced, for Want of Money, to discharge some Officers who had served him well there. One of which, might be some Soldier here called in Jest, Quail-piper.

CHAP. VII. [249]

his own. My Grandfather's Godmother was wont to fay to me when I was a Boy,

Patenosters & Oraisons
Sont pour ceux-là qui les retiennent.
Un sissre en fenaisons
Est plus fort que deux qui en viennent.

Not Orifons, nor Paternotres,
Shall ever diforder my Brain;
One Cadet to the Field as he flutters,
Is worth two when they end the Campaign.

That which prompteth me to that Opinion is, that the Vine-planters did feldom eat of the Grapes, or drink of the Wine of their Labour, till the first Year was wholly clapsed: During all which Time also the Builders did hardly inhabit their new structured dwelling Places, for Fear of dying suffocated for Want of Respiration; as Gaien hath most learnedly remarked, in the second Book of the Difficulty of Breathing. Under Favour, Sir, I have not asked this Question without Cause causing, and Reason truly very ratiocinant. Be not offended, I pray you.

C H A P. VII.

but fine of the Hand for the the Challock of them.

How Panurge had a Flea in his Ear, and forbore to wear any longer his magnificent God-piece.

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PANURGE, the Day thereafter, caused pierce his right Ear, after the Jewish Fashion, and thereto clasped a little Gold Ring, of a Fearney-like Kind of Workmanship, in the Beazel or Collet whereof, was set and inchased a Flea; and to the End you may be rid of all Doubts, you are to know that the Flea was black. O what a brave Thing it is, in every Case and Circumstance of a Matter, to be thoroughly well informed! The Sum of the Expence hereof being cast up, brought in, and laid down upon his Council-board Carpet, was found.

found to amount to no more quarterly than the Charge of the Nuptials of an Hircanian Tigress; even as you would say 600000 Maravedis. At these vast Costs, and excessive Disbursements, as soon as he perceived himself to be out of Debt, he fretted much; and afterwards, as Tyrants and Lawyers use to do, he nourished and sed her with the Sweat and Blood of his Subjects and Clients.

He then took four French Ells of a coarse brown Russet Cloth, and therein apparelling himself, as with a long, plain-feamed and fingle-stitched Gown, left off the wearing of his Breeches, and tied a Pair of Spectalces to his Cap. In this Equipage did he present himself before Pantagruel, to whom this Difguise appeared the more strange, that he did not, as before, fee that goodly, fair, and stately Cod-piece, which was the fole Anchor of Hope, wherein he was wonted to rely, and last Refuge he had amidst all the Waves and boisterous Billows, which a stermy Cloud in a cross Fortune would raise up against him. Honest Pantagruel, not understanding the Mystery, asked him by Way of Interrogatory, what he did intend to personate in that new-fangled Prosopopeia? I have, answered Panurge, a Flea in mine Ear, and have a Mind to marry. In a good Time! quoth Pantagruel; you have told me joyful Tidings; yet would not I hold a red hot Iron in my Hand for all the Gladness of them. But it is not the Fashion of Lovers to be accounted in such dangling Vestments, so as to have their Shirts flagging down over their Knees, without Breeches, and with a long Robe of a dark brown mingled Hue, which is a Colour never used in Talarian. Garments amongst any Persons of Honour, Quality, or Virtue. If some Heretical Persons, and schismatical Sectaries, have at any Time formerly been to arrayed and clothed, (though many have imputed such a Kind of Dress to Cozenage, Cheat, Imposture, and an Affectation of Tyranny upon credutous Minds of the rude Multitude) I will nevertheless not blame them for it, nor in that Point judge rashly or finistrously of them; every one overflowing, aboundeth in his own Sense and Fancy: Yea, in Things of a foreign Confideration, altogether extrinfical and indifferent, which in, and of themselves, are neither commendable nor bad, because they proceed not from the Interior

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rior of the Thoughts and Heart, which is the Shop of all Good and Evil. Of Goodness, if it be upright, and that its Affections be regulated by the pure and clean Spirit of Righteousness; and on the other Side, of Wickedness, if its Inclinations, straying beyond the Bounds of Equity, be corrupted and depraved by the Malice and Suggestions of the Devil: It is only the Novelty and New-fangledness thereof which I dislike, together with the Contempt of common Custom, and the Fashion which is in Use.

The Colour, answered Panurge, is convenient, for it is conform to that of my Council-board Carpet; therefore will I henceforth hold me with it, and more narrowly and circumspectly than ever hitherto I have done, look to my Affairs and Business. Seeing I am once out of Debt, you never yet saw Man more unpleasing than I will be, if God help me not. Lo, here be my Spectacles. To see me asar off, you would readily say, that it were Fryar John Burgess (1). I believe certainly, that in the next ensuing Year, I shall once more preach the Croisade, Bounce Buckram (2). Do you see this grey.

⁽¹⁾ Fryar John Burgefs.] Rabelais mentions him again, Lib. iv. Chap. viii. He was in Louis XI. and Charles VIII.'s Time, a Franciscan Fryar, very zealous, and a great Instrument in establishing several Houses of his Order. The Cordeliers of Lyons, among others, owe to him their Settlement in the Suburb de Veize. He died in 1494, at Lyons, where his Body, during the Civil Wars of Religion, was, it is said, dug up and slung into the Saone. Menot, in the Year 1523, in a Lent Sermon, speaks of Fryar John Bourgois, as of one whose Memory was then fresh. Habetis bene, says he, Memoriam sansorum Virorum, spilicet Fratris Antonii Farmier, Tisserandi, Fratris Joannis Burgensis, & tantorum qui dixerum vobis Modum quomodo potuissetis evadere offensam Dei. Waddingh, in the Annals of his Order, speaks also of him.

⁽²⁾ Rounce Buckram.] Instead of Bounce Buckram, it is in the Original, Good by e Balls: Here M. Le D. C. observes, that Panurgy, encouraged by his Master, and newly wrapt up in a grey Rug-like. Habit, looks on himself as a second Fryar John Burgess, a Favourite of Charles VIII. In Chap. xvii. of Lib. i. he boasts of having preached the Croisade. And now being on the Eve of an Engagement, which many People look on as a Cross, he says, he is going to evossade it a second Time. And being fully bent on marrying, as much a Monk as he is in his Habit, he takes his Leave of Balls of Snow, which, after the Example of St. Francis, Patriarch of the Grey Fryars, had till then served him instead of Wife and Childrens.

Rug? Doubt not but there lurketh under it some hid Property and occult Virtue, known to very few in the World. I did not take it on before this Morning; and nevertheless, am already in a Rage of Lust, mad after a Wife, and vehemently hot upon untying the Cod-piece Point: I itch, I tingle, I wriggle, and long exceedingly to be married; that without the Danger of Cudgelblows I may labour my Female Cops-mate with the hard Push of a Bull-horned Devil (3). O the provident and thrifty Husband that I will then be! After my Death, with all Honour and Respect due to my Frugality, will they burn the facred Bulk of my Body, of purpose to preserve the Ashes thereof, in Memory of the choicest Pattern that ever was, of a perfectly wary, and complete Housholder. Cops-body, this is not the Carpet whereon my Treafurer shall be allowed to play false in his Accompts with me, by fetting down an X for an V, or an L for an S (4); for in that Case, should I make a Hail of Fisticuffs to fly into his Face. Look upon me, Sir, both be-

(3) Bull-borned Devil. Instead of labouring his Female like a Bull-borned Devil, it is, like a Grey Fryar Devil (en diable Bur; Bur is their Habit, the Colour of a Jack-ass, Bourique) so to labour (or plough the Parsly Bed) is to do it like a Franciscan Fryar, or as the Saying is, like an unsaddled Ass (en Ane débâte.) Again, un Moine Bur, from the Latin barbarous Burrus, derived from the High Dutch, Baur, is a Servant Monk, a Lay-brother who digs in the Garden of the Convent.

(4) I for an S.] It is in the Original, by lengthening the Letter ff, or I. An Expression which is sometimes taken properly, and sometimes figuratively. In the first Sense, it is a Trick of the Attornies, some of whom, in copying or ingroffing their Client's Bufiness, do so lengthen out all the Letter that have a Tail, as the f's and f's, that in one Page there shall not be twelve Lines, nor above two or three Words in a Line; though, by an Ordinance of Court, every Page-ought to contain twenty Lines, and every Line five Words at least. In the second Sense, it is when a Tradesman charges to him who take up Goods from him, more Goods than he really had of him: And it is in this Sense that Panurge says, his Treasurer shall not place to his Account the Children he may have got on the Body of his Master's Wife. Formerly, in an Account, they used to finish each Article with an S, which fignified more or less Sous, [Pence]. Now, when the S was lengthened at the Bottom, thus f, with a small Stroke through the Middle, it made an f, which fignifies Franks, i. e. Livres. Hence, to lengthen the S, fignifies to be guitty of a Fraud in an Account, See Furetiere in the Letter S.

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fore and behind, it is made after the Manner of a Tors, which was the ancient Fashion of the Romans in Time of Peace. I took the Mode, Shape, and Form thereof, in Trajan's Column at Rome, as also in the triumphant Arch of Septimus Severus. I am tired of the Wars, weary of wearing Buff Coats, Caffocks, and Hoquetons. My Shoulders are pitifully worn, and bruised with the carrying of Harness; let Armour cease, and the long Robe bear Sway: At least it must be so for the whole. Space of the fucceeding Year, if I be married, as Yesterday, by the Mosaic Law, you evidenced. In what concerneth the Breeches, my great Aunt Laurence did long ago tell me, that the Breeches were only ordained for the Use of the Cod-piece, and to no other End; which I, upon a no less forcible Consequence, give Credit to, every Whit as well, as to the Saying (5) of the fine Fellow Galen, who, in his ninth Book Of the Use and Employment of our Members, alledgeth, that the Head was made for the Eyes: For Nature might have placed our Heads in our Knees or Elbows, but having before-hand determined that the Eyes should serve to discover Things from afar, fire, for the better enabling them to execute their defigned Office, fixed them in the Head (as on the Top of a long Pole) in the most eminent Part of all the Body: No otherwise than we see the Pharos, or high Towers, erected in the Mouths of Havens, that Navigators may the farther off perceive with Ease the Lights of the nightly Fires and Lanterns: And because I would gladly, for some short While (a Year at least) take a fittle Rest and Breathing-time from the toilsome Labour of the military Profession, that is to fay, be married, I have defifted from wearing any more a Cod-piece, and

⁽⁵⁾ As to the Saying of the fine Fellow Galen.] The fine Fellow Galen, in French, Legentil Falot Galen, Γαληνός, Serenus, from γελάωη, rideo, according to Eustathius. In this Notion, Rabelais calls Galen, gentil Falot, which formerly fignified, a gay pleasant Man. Falot likewise means a Cresset-light, or a Moon, as we call it; a Lantern fixt at the End of a long Pole: And Galen was indeed one of the greatest Luminaries, or Pharos, of the medicinal Art; and besides, it was he that pleasantly said, the Head was posited at the very Top o the human Body, as a Falot, Lantern, is fixed on a Pole.

consequently have said aside my Breeches: For the Codpiece is the principal and most essential Piece of Armour that a Warrior doth carry; and therefore do I maintain even to the Fire (exclusively, understand you me) that no Turks can properly be said to be armed Men, in Regard that Cod-pieces are by their Law forbidden to be worn.

CHAP. VIII.

Why the Cod-piece is held to be the chief (or rather first)
Piece of Armour among st Warriors.

Cod-piece is the first liece of a Military Harnes? It is a new Kind of Doctrine, and very paradoxical: For we say, at the Spurs begins the Arming of a Man (1). Sir, I maintain it, answered Panurge, and not wrongfully do I maintain it. Behold how Nature (2), having a fervent Desire after its Production of Plants, Trees, Shrubs, Herbs, Sponges, and Plant-animals, to eternize, and continue them unto all Succession of Ages (in their several Kinds, or Sorts at least, although the Individuals perish) unruinable, and in an everlatting Being, hath most curiously armed and fenced their Buds, Sprouts, Shoots, and Seeds, wherein the above-mentioned Perpetuity consisteth, by strengthening, covering, guarding, and fortifying them with an admirable Industry, with Husks, Cases, Scarfs, and Swads, Hulls, Cods, Stones, Films, Cartels, Shells, Ears, Rinds, Barks, Skins, Ridges, and

(2) Nature, &c.] See Preface to Pliny's VIIth Book.

⁽¹⁾ At the Spurs, &c.] Fauchet speaks of this Proverb in his Treatise of Warfare, Chap. i. He says the Spurs used to be fastened in, and made inseparable from the Graves or Leg-harness: So that if a Man had put on his Helmet, and Back and Breast-piece first, he could never have done the other; his Head would have been so loaded, and his Body so confined.

Prickles, which serve them instead of strong, fair, and natural Cod-pieces: As is manifestly apparent in Pease, Beans, Fasels, Pomegranates, Peaches, Cottons, Gourds, Pumpeons, Melons, Corn, Lemons, Almonds, Walnuts, Filberts, and Chesnuts; as likewise in all Plants, Slips, or Sets whatsoever, wherein it is plainly and evidently seen, that the Sperm and Semina is more closely veiled, overshadowed, corroborated, and thoroughly harnessed, than any other Part, Portion, or Parcel of the whole.

Nature, nevertheless, did not after that Manner provide for the fempiternizing of human Race: But on the contrary, created Man naked, tender, and frail, without either offensive or defensive Arms: And that in the Estate of Innocence, in the first Age of all, which was the golden Season; not as a Plant, but living Creature, born for Peace, not War, and brought forth into the World with an unquestionable Right and Title to the plenary Fruition and Enjoyment of all Fruits and Vegetables; as also to a certain calm and gentle Rule and Dominion over all Kinds of Beafts, Fowls, Fishes, Reptiles, and Infects. Yet afterwards, it happening in the Time of the Iron Age, under the Reign of Jupiter, when, to the Multiplication of mischievous Actions, Wickedness and Malice began to take Root and Footing within the then perverted Hearts of Men, that the Earth. began to bring forth Nettles, Thistles, Thorns, Briers, and fuch other stubborn and rebellious Vegetables to the Nature of Man; nor scarce was there any Animal, which, by a fatal Disposition, did not then revolt from him, and tacitly conspire, and covenant with one another to serve him no longer; nor, as far as they had Ability to refift, to do him any Manner of Obedience, but rather (to the uttermost of their Power) to annoy him: with all the Hurt and Harm they could. The Man then, that he might maintain his primitive Right and Prerogative, and continue his Sway and Dominion over all, both vegetable and fenfitive Creatures; and knowing of a Truth, that he could not be well accommodated as he ought, without the Servitude and Subjection of feveral Animals, bethought himself, that of Necesfity he must needs put on Arms, and make Provision of Harness

Harness against Wars and Violence. By the holy Saint Babingoofe (3), cried out Pantagruel, you are become. fince the last Rain (4), a great Lifrelofre-Philosopher. I should say. Take Notice, Sir, quoth Panurge, when Dame Nature had prompted him to his own arming. what Part of the Body it was, where, by her Inspiration, he clapped on the first Harness: It was, for footh, by the double Pluck (5) of my little Dog the Ballock, and good Senor Don Priapos Stabo-stando, which done, he was content, and fought no more. This is certified by the .Testimony of the great Hebrew Captain Philosopher, Moses, who affirmeth, that he fenced that Member with a brave and gallant Cod-piece, most exquisitely framed, and by right curious Advices of a notably pregnant Invention, made up and composed of Fig-tree Leaves, which, by Reason of their solid Stiffness (6), incitory Notches, curled, frifling, fleeked Smoothnefs, large Ampleness, together with their Colour, Smell, Virtue, and Faculty, were exceeding proper and fit for the covering and arming of the Sachels of Generation. the hideously big Lorrain Cullions being from thence only excepted; which swaggering down to the lowermost Bottom of the Breeches, cannot abide (for being quite. out of all Order and Method) the stately Fashion of the high and lofty Cod-piece; as is manifest, by the noble Walentin Viardiere, whom I found at Nancie, on the first Day of May (the more flauntingly to gallantize it. afterwards) rubbing his Ballocks, spread out upon a Table after the Manner of a Spanish Cloak. Wherefore it

⁽³⁾ Saint Babingoose. One of the infinite Number of petry Saints they have in Brittany, represented with a Goose by her Side.

⁽⁴⁾ Since the last Rain.] During which he took the Opportunity to apply himself to the Study of the Secrets of Nature.

⁽⁵⁾ By the double Pluck.] Sir T. U. mistakes here: This is no Oath; it should be On, not By, the double Pluck, i. e. he clapped his first Harness on his Whim-wham, &c.

⁽⁶⁾ Of their folid Stiffness.] It is in the Original, Of their Propriety and folid Stiffness, for as Mr. Le D. C. tells us, The Mabometan Doctors fay, that the forbidden Fruit was the Bannana or Indian Fig, of which our first Parents had no sooner tasted, but espying their Nudities, they covered them with the Leaves of that Tree, which seemed created for that very Purpose.

is, that none should henceforth say, who would not speak improperly, when any Country-Bumpkin hyeth to the Wars, have a Care (my Royster) of the Wine-pot, that is, the Scull; but have a Care (my Royster) of the Milk-pot; that is, the Testicles. By the whole Rabble of the horned Fiends of Hell, the Head being cut off, that single Person only thereby dieth: But if the Ballocks be marred, the whole Race of human Kind would

forthwith perish, and be lost for ever.

This was the Motive which incited the goodly Writer Galen (7) Lib. 1. De Spermate, to aver with Boldness, That it were better (that is to fay, a less Evil) to have no Heart at all, than to be quite destitute of Genitories: For in them is laid up, conferved, and put in Store, as in a secessive Repository, and sacred Warehouse, the Semina, and original Source of the whole Offspring of Mankind. Therefore would I be apt to believe, for less than a bundred Franks, that those are the very same Stones, by means whereof Deucation and Pyrrba restored the human Race, in peopling with Men and Women, the World, which a little before that, had been drowned in the overflowing Waves of a poetical Deluge. This stirred up the valiant (8) Justinian, L. 1. 4. De Cagotis Tollendis (9) to collocate his Summum Bonum, in Braguibus, & Braguetis. For this, and other Causes, the Lord Humphrey de Merville (10) following of his

(8) Valiant.] On Account of the Haughtiness of the Preamble

to his Institutes.

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(9) De Cagotis Tollendis.] Towards the End of the Remarks on the viith Chap. of Lib. ii. there is one on the Title of this pretended Book.

⁽⁷⁾ Galen.] It is in the Original, The gallant Galen: Alluding to Γαληνός the Greek Name for Galen. Γαλήνη fignifies Screneness, Tranquillity, especially of the Sea. Here therefore gallant Galen means, the Screne, Agreeable Galen. Rabelais often plays upon Galen's Name, not by way of Banter, but to shew the Respect he had for him; as I once was about directing a Letter to our Galen thus; To Dr. Mead, restius Mede, à Medendo; à Medendo Peritia.

⁽¹⁰⁾ Humpbrey de Merville. Sir T. U. has christened him Humpbrey, for Rabelais only calls him Lord of Merville. On which M. Le D. C. makes this Remark. In the old Edition of Rabelais Ao. 1547, and in that of 1553, and in most of the others, and even in

King to a certain warlike Expedition, whilst he was in trying upon his own Person a new Suit of Armour; for of his old rusty Harness (11) he could make no more Use, by Reason that some sew Years since, the Skin of his Belly (12) was a great way removed from his Kidneys, his Lady thereupon, in the profound musing of a contemplative Spirit, very maturely confidering that he had but small Care of the Staff of Love, and Packet of Marriage, seeing he did no otherwise arm that Part of the Body, than with Links of Mail, advised him to shield, sence, and gabionate it with a big tilting Helmet which she had lying in her Closet, to her otherways utterly unprofitable. On this Lady was penned these subsequent Verses; which are extant in the Third Book of the Shitbrana of paltry Wenches.

When Yoland saw her Spouse, equit for Fight,
And, save the Cod-piece, all in Armour dight,
My Dear, she cry'd, Why, pray, of all the rest,
Is that expos'd, you know I love the best?
Was she to blame for an ill-manag'd Fear,
Or rather pious, conscionable Care?
Wife Lady, She! in hurly-burly Fight,
Can any tell where random Blows may light?

the new ones, it is Merveille, which is the Name of an ancient and noble Family in Milan; one of which Family, in 1553, had his Head cut off in that City, where he was negociating secretly for King Francis I. But the Abbot Guyet conjectures it should be read Meriville, the Name of a Manor or Lordship in the Neighbourhood of Chartres. And Indeed the Name is so spekt in the Rabelais of 1626; and in that Case, the Authormight mean some Descendant of William de Merville, whom Froissart, Vol. I. Chap. celxxiv. and celxxx. tells us was one of the Marshals De l'Oft (Army) which the King of England had in Picardy, in 1370.

had in Picardy, in 1370.

(11) Rufty Harness.] It should be balf-rufty, à demy rouillé. To prevent the Armours rusting, they used to put em in the Bottom of a Cosser, filled with Bran. See Chap. xxii. Tales of Eutrapel.

(12) The Skin of his Belly.] John de la Bruier Champier, Lib. iii. Chap. iii. of his De Re Cibaria: Novimus nostra Memoria nobilissimarum Gentium Viros, & in Aula non insimum Locum obtinentos, qui aded tumidum & turgidum Ventrem baberent, ut multis Annis non licuerit pudenda contemplari.

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Leave off then, Sir, from being aftonished, and wonder no more at this new Manner of Decking and Trimming up myself as you now see me.

CHAP. IX.

How Panurge asketh Counsel of Pantagruel whether he should marry, yea, or no.

TO this Pantagruel replying nothing, Panurge profecuted the Discourse he had already broached. and therewithal fetching, as from the Bottom of his Heart, a very deep Sigh, faid, My Lord and Mafter, you have heard the Defign I am upon, which is to marry, if by some disasterous Mischance, all the Holes in the World be not thut up, stopped, closed and bush'd. I humbly befeech you, for the Affection which of a long Time you have borne me, to give me your best Advice therein. Then (answered Pantagruel) feeing you have to decreed and taken Deliberation thereon, and that the Matter is fully determined, what need is there of any further Talk thereof, but forthwith to put into Execution what you have refolved. Yea, but (quoth Panurge) I would be loth to act any Thing therein, without your Counsel had thereto. It is my Judgment also (quoth Pantagruel) and I advise you to it. Nevertheless (quoth Panurge) if you think that it were much better for me to remain a Batchelor as I am, than to run headlong upon new hair-brain'd Undertakings of conjugal Adventure, I would rather choose not to marry. Not marry then, faid Pantagruel. Yea, but (quoth Panurge) would you have me fo folitarily drag out the whole Course of my Life, without the Comfort of a Matrimonial Consort? You know it is written, Va soli; and a fingle Person is never seen to reap the Joy and Solace that is found among those that are Wedlockt. Wedlock is then in the Name of God, quoth Pantagruel. But if (quoth Panurge) my Wife should make me a Cuckold, as it is not unknown unto you, how this hath been a very plentiful Year in the Production of that Kind

Kind of Cattle; I should sly off the Hinges, and grow impatient beyond all Meature and Mean. I love Cuckolds, indeed, at my Heart, for they feem unto me to be of a right honest Conversation; and I, truly, do very willingly frequent their Company: But should I die for it, I would not be one of their Number; that is a Point for me of a too fore prickling Point, and too hard a Knot. Not marry then (quoth Pantagruel) for without all Controversy, this Sentence of Seneca is infallibly true, What thou to others Shalt have done, others will do the like to thee. Do you (quoth Panurge) aver that without all Exception? Without all Exception (quoth Pantagruel). Ho, ho, (faid Panurge) by the Wrath of a Devil, his Meaning is, either in this World, or in the other, which is to come. Yet feeing I can no more want a Wife, than a blind Man his Staff, for the Funnel must be in Agitation, without which Manner of Occupation I cannot live; were it not a great deal better for me to apply and affociate myfelf to some one honest, lovely, and virtuous Woman, than (as I do) by a new Change of Females every Day, run a Hazard of being Bastinadoed, or (which is worse) of the Great Pox, if not of both together: For never had I Enjoyment yet of an honest Woman, be it spoken by Leave and Favour of the Husbands. Husband then be, in God's Name, quoth Pantagruel. But if (quoth Pantage) it were the Will of God, and that my Destiny did unluckily lead me to marry an honest Woman who would beat me, I should be stored with more than two third Parts of the Patience of Job, if I were not stark mad by it, and quite distracted with such rugged Dealings; for it hath been told me, that those exceeding honest Women have ordinarily very perverse Head-pieces; therefore is it that their Family lacketh not for good Vinegar (1). Yet in that Case should it go worse with me, if I did not then in fuch Sort bang her Back and Breaft, fo thumpingly

⁽¹⁾ Good Vinegar.] Vinegar is still kept, by many People, in analymost round Earthen Jar, in a warm Place in the Corner of their Kitchen Chimney. Rabelais here makes an Allusion from that Veffel (Testa) which is always warm, to the hot Head (Testa) of a Woman, whose Presumption, because forsooth, she's a good Housewise, makes her oftentimes intolerable.

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bethwack her Giblits, to wit, her Arms, Legs, Head, Lights, Liver, and Milt, with her other Intrails, and mangle, jag, and flash her Coats so after the Cross-billet Fashion, that the greatest Devil of Hell should wait at the Gate for the Reception of her damned Soul. I could make a Shift for this Year to wave fuch Molestation and Disquiet, and be content to lay aside that Trouble and engage not in it. Engage not in it, then, answered Pantagruel. Yea, but (quoth Panurge) confidering the Condition wherein I now am, out of Debt and unmarried; mark what I fay, free from all Debt, in an ill Hour (for were I deeply on the Score, my Creditors would be chary of my fweet Paternity) but being quit, and not married, no Body will be fo regardful of me, or carry towards me a Love like that which is faid to be in a Conjugal Affection. And if by some Milhap I should fall fick, I should be looked to very waywardly. The wife Man faith, Where there is no Woman (I mean the Mother of a Family, and Wife in the Union of a lawful Wedlock) the Crazy and Difeased are in Danger of being ill-used, and of having much Brabling and Strife about them; as by clear Experience hath been made apparent in the Persons of Popes, Legates, Cardinals, Bifnops, Abbots, Priors, Priests and Monks: But there, affure yourfelf, you shall not bind me. Bind thee, then, in the Name of God, answered Pantagruel. (quoth Panurge) being ill at Ease, and possibly thro' that Distemper, made unable to discharge the Matrimonial Duty that is incumbent to an active Husband, my Wife, impatient of that drooping Sickness, and faint Fits of a pining Languishment, should abandon and prostitute herfelf to the Embraces of another Man, and not only then not help and affift me in my Extremity and Need, but withal flout at, and make Sport of that my grievous Diffress and Calamity; or, peradventure, (which is worse) embezzle my Goods, and steal from me, as I have feen it oftentimes befal unto the Lot of many other Men, it were enough to undo me utterly, to fill brimful the Cup of my Misfortune, and make me play the Madpate Reeks of a Bedlamite, or wild Bear. Bear without marrying then (quoth Pantagruel). Yea, but (faith Panurge) I shall never by any other Means come

to have lawful Sons and Daughters, in whom I may harbour some Hope of perpetuating my Name and Arms; and to whom also I may leave and bequeath my Inheritances and purchased Goods (of which latter Sort you need not doubt, but that in some one or other of these Mornings, I will make a fair and goodly Show), that fo I may chear up and make merry, when otherwife I should be plunged into a peevish Mood of pensive Sullenness; as I do perceive daily by the Carriage of your gracious Father towards you; as all honest Folks use to do at their own Homes, and private Dwellinghouses. For being free from Debt, and yet not married, if cafually I should fret and be agry, although the Caufe of my Grief and Displeasure were never so just, I' am afraid, instead of Consolation, that I should meet with nothing elfe but Scoffs, Frumps, Gibes, and Mocks, at my Misadventure. Venture then, in the Name of God, quoth Pantagruel, and thus have I given you my Advice (2).

CHAP-

(2) And thus have I given you my Advice.] These Words I have added, for the Sake of inferting here, what M. L. D. C. places at the Beginning of the Chapter; but that will break no Squares, it being a general Remark upon the Whole. He observes, that throughout this Chapter, Pantagruel shews a great Stock of Complaisance for his Favourite, but at the same Time a marvellous Irresolution as to what Course he would have his Servant steer. Now, this falls out the more ingeniously, as Rabelais makes subservient to this Design, feem at first not possible to be brought in here by any Machine. The first is the Erbo, in one of honest Erasmus's Colloquies: Echo is imitated in Pantagruel's Answers, wherein the first Words are an Echo to the last Words of the Question Panurge puts to him. The second Passage is a Tale, which Poggius tells of a Magistrate; who, not having Capacity enough to determine a pecuniary Cause between two Litigants, alternately declared in Favour of him that spoke last. There is however a Passage of Gello, in his Cappricci del Bottaio, so very like this Dialogue between Pantagruel and Panunge, that if I knew for a Certainty, that Gello's Book was published first, I should not hefitate to believe our Author had only paraphrased him. Gillo speaking of Aristotle's Irresolution concerning the Immortality of the Soul: Hai tu mai, fays he, Ragioni inteso d'una che domandava Consiglio à uno altro di torre Moglie. E quando egli diceva, ella e bella, e colui diceva tola; e dipor, quando egli diceva, ella è di cattivo Sangue, egli respondeva, non la torre; & se colui replicava, ella ba gran Dota ridiceva tola; e se diceva dipoi ella è un po superba, e respondeva di MUOVA

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CHAP. X.

How Pantagruel representeth unto Panurge, the Difficulty of giving Advice in the Matter of Marriage; and to that Purpose mentioneth somewhat of the (1) Homeric and Virgilian Lotteries.

Your Counsel (quoth Panurge) under your Correction and Favour, seemeth unto me not unlike to the (2) Song of Gammer Yea-by-nay; it is full of Sarcasms, Mock-

nuova non la torre, e cofi seguitava Jempre di dire si è no secondo che colui gli proponeva innanzi nuove Ragioni. E eosi fa Prapriamente Axistotile, & c.

For the Benefit of such English Readers, as may not understand the above Italian, I shall give it in English, after having observed that Sr T. U. in his Translation, has taken no Notice of the Echo of this Chapter, (neither had I perhaps, if M. Le D. C. had not apprised me of it) I have made the Echo speak English as well as I could, and altered some other Places of Sir T. U.'s Translation, particularly one where Pantagruel is made to say what Panurge should, and did say, and other contradictory Hastinesses. But to return to Il Gello, or The Gello, or as the Italians proudly call their Authors, Singers, Sr. The Tasso, The Faustina, &c.

4 Did you never hear of a Man, who went to ask Advice of ano4 ther, whether he should marry or not. The former, upon saying,
5 the Woman was beautiful, the other said, Marry her: But after6 wards when he said she came of a bad Breed, the other answered,
7 Don't marry her; but then when the other replied, she is a great
7 Fortune; the other strait answered, Marry her; but when the
7 Former told him she was somewhat Termigant, the other said
7 again, Don't Marry her: And thus he went on, Aying it, and
7 Noing it, as sast as the other alledged new Reasons, and laid before
7 him different Arguments. Just so does Aristotle, &c.'

(1) Homeric and Virgilian Latteries.] Spartian, in the Emperor Adrian's Life, mentions this Custom of the Ancients, of inquiring after Futurity, by opening the Leaves of Homer or Virgil at Hap-hazard. Afterwards the Christians retaining some Remnants of the Pagan Superstition, thought they did a mighty Business in preserving the same Custom, to make use of the Holy Scripture only, and more especially the Psalms. And what is more surprising, if we may credit Agrippa (C. 4, of his Vanity of the Sciences) several Members of the Sorbonne, in his Time, approved of this two-fold Piece of Impiety.

(2) Song of, Gammer Yea-by-nay. Chanfon de Ricorbet, an idle, endless, contradictory Song or Tale. Nothing has so much the

bitter Taunts, nipping Bobs, derifive Mockeries. Quips, biting Jerks, and contradictory Iterations, the one Part destroying the other. (3) I know not (quoth Pantagruel) which of all my Answers to lay hold on: for your Proposals are so full of ifs and buts, that I can ground nothing on them, nor pitch upon any folid and positive Determination, satisfactory to what is demanded by them. Are not you affured within yourfelf of what you have a Mind to? The chief and main Point of the whole Matter lieth there; all the rest is merely casual, and totally dependeth upon the fatal Disposition of the Heavens. We see some so happy in the Fortune of this Nuptial Encounter, that their Family shineth (as it were) with the radient Effulgency of an Idea, Model, or Reprefentation of the Joys of Paradife; and perceive others again to be fo unluckily matched in the conjugal Yoke, that those very basest of Devils, which tempt the Hermits that inhabit the Defarts of Thebais and Montferrat, are not more miserable than they. It is therefore expedient, feeing you are refolved for once to make a Trial of the State of Marriage, that, with shut Eyes, bowing your Head, and kiffing the Ground, you put the Bufiness to a Venture, and give it a fair Hazard, in recommending the Success of the Residue to the Disposure of Almighty God. It lieth not in my Power to give you any other Manner of Assurance, or otherways to certify you of what shall ensue on this your Undertaking. Nevertheless, (if you think fit) this you may do: Bring hither Virgil's Poems (4), that after having opened

Air of such a Song, as Raminogrobi's Rondeau, in L. 3. C. 21. The Word Ricochet, as it means the Boys' Sport of making Ducks and Drakes upon the Surface of the Water, by skimming on it thin Stones or Shells, which appear and disappear successively, comes, M. le D. C. says, from re and concha.

Translator or Printer has managed it; and, indeed, in hundreds of Places, quite through the Book, from one End to the other. It should run thus: I know not, added Panurge (not Pantagruel) which of all your (not my) Answers to lay hold on. Good Reason why, (quoth Pantagruel) Your Proposals are so full of its and buts, &c.

sagruel) Your Proposals are jo full of its and buts, &c.

(4) Bring bither Virgil's Poems.] In lieu of this Pagan SuperRition, the French brought in another under the first Race of our

opened the Book, and with our Nails severed the Leaves thereof, three several Times, we may, according to the Number agreed upon betwixt ourselves, explore the suture Hap of your intended Marriage: For frequently, by a Homeric Lottery, have many hit upon their Destinies; as is testified in the Person of Socrates, who, whilst he was in Prison, hearing the Recitation of this Verse of Homer, said of Achilles, in the Ninth of the Iliads,

"Huali ner to lata pli ny epi Baday inoi per.

We, the third Day, to fertile Pthia come.

Thereby foresaw, that on the third subsequent Day he was to die: Of the Truth whereof he assured Æschines, (as Plato in Critone, Cicero in Primo de Divinatione, Diogenes Laërtius, and others, have to the full recorded in their Works.) The like is also witnessed by Opilius Macrinus, to whom, being desirous to know if he should be the Roman Emperor, befel, by Chance of Lot, this Sentence, in the Eighth of the Iliads:

Ω γέρον, η μάλα δη σε νέοι τείρυσι μαχηθαί, Ση δε βίη λελυται, χαλεπόν δε σε γηρας οπάζει

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Dotard, new Warriors urge thee to be gone: Thy Life decays, and old Age weighs thee down.

[In Fact, he being then fomewhat ancient, had hardle enjoyed the Sovereignty of the Empire for the Space of fourteen Months, when, by Hiliogabulus (then both young and strong) he was dispossessed thereof, thrust out of all, and killed (5).] Brutus also doth bear Witness of an-

Kings. They took three different Books of the Bible, the Prophets, for Example, the Gospels, and St. Paul's Epistles, and after placing to m on an Altar, or the Shrine of some Saint, on the opening of these Books, they maturely considered what the Text said, which might be applicable to what they wanted to know. This Custom was about the bedominaire. The Law runs in these Words, Art. 46. of L. 4. of that Emperor's Ordinances: Ut nullus in Psalterio, wel Evangelio, vel aliis Rebus sortiri prassumas, nee Divinationes aliquas observare. To conclude, though V,i,r,g,i,l, was almost generally the Way of spelling that Word in Politian's Time, yet that able Critic preserve Vester all, as appreciable to ancient Inscriptions.

able Critic prefers V, est g c, l, as agreeable to ancient Inferiptions.

(5) Thrust out of all, and killed. M. le Du Chat has nothing of what is marked between Brackets []. But he says, some of the latter Editions swell this Chapter with almost a Page and an Half.

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other Experiment of this Nature, who, willing, through this exploratory Way by Lot, to learn what the Event and Islue should be of the *Pharfalian* Battle, wherein he perished, he casually encountered on this Verse, said of *Patroclus* in the sixteenth of the *Iliads*:

Αλλά με μοῖρ όλοπ, κ Απίους έκλανεν υίος.

Fate, and Latona's Son, have shot me dead.

And accordingly, Apollo was the Field-word in the dreadful Day of that Fight. Divers notable Things of old have likewise been foretold and known by casting of Virgilian Lots; yea, in Matters of no less Importance than the obtaining of the Roman Empire, as it happened to Alexander Severus, who, trying his Fortune at the said Kind of Lottery, did hit upon this Verse, written in the Sixth of the Eneids:

Tu regere Imperio Populos, Romane, memento. Know, Roman, that thy Business is to reign, &c.

He, within very few Years thereafter, was effectually and in good Earnest created and installed Roman Emperor. A resembling Story thereto is related of Adrian, who being hugely perplexed within himself, out of a longing Humour to know in what Account he was with the Emperor Trajan, and how large the Measure of that Affection was, which he did bear unto him, had Recourse, after the Manner above specified, to the Maronian Lottery, which, by Hap-hazard, tendered him these Lines out of the Sixth of the Eneids:

Quis procul ille autem Ramis Infignis Olivæ Sacra ferens? nosco Crines, incanaque Menta Regis Romani.

But who is be, conspicuous from afar, With Olive Boughs, that doth his Offerings bear? By the white Hair, and Beard, I know him plain, The Roman King.

Shortly thereafter was he adopted by Trajan, and fucwed to him in the Empire. [Moreover (6), to the

Moreover, &c.] What is marked between Brackets [], is In M. le D. C.

CHAP. X. [267]

Lot of the Praise-worthy Emperor Claudius befel this Line of Virgil, written in the Sixth of his Eneids:

Tertia dum Latio regnantem viderit Æftas,

Whilst the third Summer faw him reign, a King In Latium.

And in Effect, he did not reign above two Years. To the faid (7) Claudian also, enquiring concerning his Brother Quintilius, whom he proposed as a Colleague with himself in the Empire, happened the Response following, in the Sixth of the Eneids:

Oftendent Terris bunc tantum Fata.

-Whom Fate let us see, And would no longer suffer him to be.

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And so it fell out; for he was killed on the seventeenth Day after he had attained unto the Management of the Imperial Charge. The very same Lot also, with the like Misluck, did betide the Emperor Gordian the Younger. To Claudius Albinus, being very solicitous to understand somewhat of his suture Adventures, did occur this Saying, which is written in the Sixth of the Eneids:

Hic Rem Romanam magno turbante Tumultu Sistet Eques. &c.

The Romans boiling with tumultuous Rage,
This Warrior shall the dangerous Storm assuage:
With Victories be the Carthaginian mawls,
And with strong Hand shall crush the Rebel Gauls.

Likewise, when the Emperor Claudius (8), Aurelian's Predecessor, did with great Eagerness, research after the Fate to come of his Posterity, his Hap was to alight on this Verse, in the First of the *Eneids*:

(7) To the faid Claudian.] I never heard of such an Emperor as Claudian. The Reader will take Notice, that what is marked between Brackets is not in M. le D. C.'s Edition of Rabelais.

(8) Aurelian's Predecessor.] Aurelian's Predecessor (Claudius) must be the same that is mentioned before, and called Claudian by Mistake. This Predecessor of Aurelian did not reign quite two Years.

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Hic ego mec metas Rerum, nec Tempora pono. No Bounds are to be set; no Limits here.

Which was fulfilled by the goodly genealogical Row of

his Race (9) who succeeded him.

When Mr. Peter (10) Amy did in like Manner explore and make Trial, if he should escape the Ambush of the Hobgoblins, who lay in wait all-to-bemawl him, he fell upon this Verse in the Third of the Eneids:

Heu! fuge crudeles Terras, fuge Littus avarum!

Oh flee the bloody Land, the wicked Shore!

Which Counsel he obeying, got forthwith out of their Hands, safe and sound, and avoided all their Ambuscades.

Were it not to shun Prolixity, I could enumerate a thousand such like Adventures, which, conformable to the Dictate and Verdict of the Verse, have, by that Manner of Lot-casting-encounter, befallen to the curious Researchers of them. Do not you, nevertheless, imagine, lest you should be deluded, that I would, upon this Kind of Fortune-slinging Proof, infer an uncontroulable and not to be gainfaid Infallibility of Truth.

CHAP. XI.

How Pantagruel sheweth the Trial of one's Fortune, by the throwing of Dice, to be unlawful.

T would be fooner done, quoth Punnege, and more expeditely, if we should try the Matter at the Chance of

(9) Who succeeded bim.] I do not know of any of his Blood that succeeded him, for Aurelian, and others that succeeded him, were most of them Foreigners.

(10) Mr. Peter Amy.] An intimate Friend of Rabetais, and like himself, a Cordelier in 1520. About which Time, William Budaeus wrote some Epistles in Greek and Latin to Peter Amy, who, by the Contents of one of those Letters, appears to be even then very impations

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paent of three fair Dice. Quoth Pantagruel, that Sort of Lottery is deceitful, abusive, illicitous, and exceeding. fcandalous; never trust in it; the accurfed Book of the Recreation of Dice was a great while ago excogitated in Achaia, near Bourre, by that ancient Enemy to Mankind, the infernal Calumniator; who, before the Statue or massive Image of the Bourraic (1) Hercules, did of old, and doth in several Places of the World as yet, make many fimple Souls to err and fall into his Snares. You know how my Father Gargantua hath forbidden it over all his Kingdoms and Dominions; how he hath caused to burn the Moulds and Draughts thereof, and altogether suppressed, abolished, driven forth, and cast it out of the Land, as a most dangerous Plague and Infection to any well-polished State or Commonwealth. What I have told you of Dice, I say the same of the Play at Cockall. It is a Lottery of the like Guile and Deceitfulness; and therefore do not, for convincing of me, alledge in Oppofition to this my Opinion, or bring in the Example of the fortunate Cast of Tiberius, within the Fountain of Appona (2), at the Oracle of Gerion (3). These are the baited: Hooks by which the Devil attracts and draweth unto him the foolish Souls of filly People into eternal Prediction.

Nevertheless, to satisfy your Humour in some Measure, I am content you throw three Dice upon this Table; that according to the Number of the Blots which shall happen to be cast up, we may hit upon a Verse of that Page, which, in the setting open of the Book, you shall have pitched upon.

tient to get out of the Clutches of the Hobgoblins, Farfadets, i. e. the Cordeliers, though he had been very far from confulting his Father, when he took on him the Habit of St. Francis. Peter Amy, Rabelais, and Budæus, had pursued the same Studies; and this latter held in high Estimation the two other, on Account of their singular Meritand great Learning.

(1) Image of the Bourriac Hercules.] See Pausanias's Achaies. Leonicus Thomæus had wrote upon this Subject, even before Rabelais.

(2) Appona.] It should be Aponus, from the Greek "Anovos, i. e. Dolore carens Dict. quod Morbis sine Dolore Remedium afferat. A Fountain and Village in Italy, (where Livy was born) near Padua, with hot Waters, good for several Diseases, says the Cambridge Dict.

(3) Oracle of Gerion.] See Suctonius, in the Life of Tiberius.

Have you any Dice in your Pockets? A whole Bag-ful, answered Panurge. That is Provision against the Devil (4), as is expounded by Merlin Coccajus, Lib. ii. De Patria Diabolorum. The Devil would be fure to take me napping (5), and very much at unawares, if he should find me without Dice. With this, the three Dice being taken out, produced, and thrown, they fell fo pat upon the lower Points, that the Cast was Five, Six, and Five. These are, quoth Panurge, Sixteen in all. Let us take the Sixteenth Line of the Page: the Number pleafeth me (6) very well; I hope we shall have a prosperous and happy Chance. May I be thrown amidst all the Devils of Hell, even as a great Bowl cast athwart at a Set of Nine-Pins, or a Cannon-ball shot among a Battasion of Foot, in case so many Times I do not boult my future Wife the first Night of our Marriage. Of that, forfooth, I make no Doubt at all, quoth Pantagruel; you needed not to have rapped forth fuch a horrid Imprecation, the fooner to procure Credit for the Performance of so small a Butiness, feeing possibly the first Yout will be amifs, and that you know is usually at Tennis, called Fifteen. At the (7) next justling Turn,

(4) Provision against the Devil. C'est le verd du Diable, which I mould rather translate Provision, not against the Devil, but of the Devil's procuring; for fo I always thought a Bag of Dice to be, and fo Mr. Du Chat apprehends Rabeluis to have meant: For upon thefe Words, he fays, that in a certain religious Play, called Our Saviour's Passion, P. 237, Satan is brought in furnishing Griffon with the Dice, with which that Soldier was to win our Saviour's Garment.

(5) Take me napping.] Me prendroit Sans verd. Take me unprowided, firstly, without a green Leaf about me : A. Phrase derived from a Sport in some Parts of France, which binds him that is taken without a green Leaf about him, to forfeit somewhat. Rabelais

Seems here not to be very clear in his Allufion.

(6) The Number pleafeth me.] The Commentator of the XXXIII. Decrees of Love, P. 295, of the Edition of 1546: Horus Apollo, Lib. i. scribit Ægyptios cum Voluptatem denotare velint, sextum decimum Numerum insculpere, quod bac Ætate juvenes cocundi Voluptatem accipiunt. Pierius, Chap. xxx. of the xxxviith Book of his Hieroglyphics, has made the same Observation. See Horus, Lib. i. N. 29 and 30.

(7) At the next, &c.] The Original only fays, in the Morning, you will amend that Fault, An desjucher, when the Birds come you may amend that Fault, and fo complete your Reckoning of Sixteen. Is it fo, quoth Panurge, that you understand the Matter? and must my Words be thus interpreted? Nay, believe me, never yet was any Solecism committed by that valiant Champion, who often hath for me, in Belly-dale, food Centry at the Hypogastrian Crany. Did you ever hitherto find me in the Confraternity of the Faulty? Never, I trow; never; nor ever shall, for ever and a Day. I do the Feat like a goodly Friar, or Father Confessor, without Default : And therein am I willing to be judged by the Players. He had no fooner spoke these Words, than the Works of Virgil were brought in; but before the Book was laid open, Panurge faid to Pantagruel, my Heart, like the (8) Furch of a Hart in Rut, doth beat within my Breaft. Be pleased to feel and grope my Pulse a little on this Artery of my left Arm; at its frequent Rife and Fall, you would fay that they fwinge and belabour me after the Manner of a Probationer posed, and put to a peremptory Trial, in the Examination of his Sufficiency for the Discharge of the learned Duty of a Graduate, in some eminent Degree, in the College of the Sorbonists.

But would you not hold it expedient, before we proceed any farther, that we should invocate Hercules and the Tenetian Goddesses, who in the Chamber of Lots are said to rule, sit in Judgment, and bear a presidential Sway? Neither him nor them, answered Pantagruel, only set your Nails at Work, and with them open the

Leaves of the Book.

down from the Roost or Perch (juchoir) whereon they rested all Night Marot, in his Ballad for Christmas Day:

Chant ons Noël tant au foir qu' au desjucq.

It is a poetical Phrase for the Morning.

(8) Like the Furch, &c.] I know not what this Furch means. Perhaps it is Scotch for Fork (Sir T. U. being a Scotchman, as I suppose.) Then Fork may mean the Horns. However that be, the Similitude is as wide from that which Rabelais uses, as the two Poles. He says, My Heart beats within my Breast like the Mizzen-sail of a Ship. The Mizen, i. e. the hindmost Sail, next the Ship's Stern, (for there is no Mast abast the Mizzen) is continually agitated by some Wind, as the Heart of a timorous Person is by Fear.

CHAP. XII.

How Pantagruel doth explore, by the Virgilian Lottery, what Fortune Panurge shall have in his Marriage.

THEN, at the Opening of the Book, in the Sixteenth Row of the Lines of the disclosed Page, did Parametre encounter upon this following Verse:

(1) Nec Deus hunc Menfa, Dea nec dignata Cubili eft.

The God him from his Table banished, Nor would the Goddess have him in her Bed.

This Response, quoth Pantagruel, maketh not very much for your Benefit or Advantage; for it plamly fignifes and denotethy that your Wife shall be a Strumpet, and yourself, by Confequence, a Cuckold; the Goddess, whom you hall not find propitious nor favourable unto you, is Mineral; a most redoubtable and dreadful Virgin, powerful and fulminating Goddels, an Enemy to Cuckolds and effeminate Youngsters, to Cuckold-makers, Adulterers and Adultresses: The God is Jupiter, a terrible and Thunder-firlking God from Heaven; and withal, it is to be remarked, that conform to the Doctrine of the ancient Hetrurians, the Manubes (for fo did they call the darting Hurls, or flinging Casts of the Vulcanian Thunderbolts) did only appertain to her, and to Jupiter her Father Capital. This was verified in the Conflagration of the hips of Ajax Oileus; nor doth this fulminating Power belong to any other of the Olympic Gods; Men, therefore, stand not in such Fear of them. Moreover, I will tell you, and you may take it as extracted out of the profounded Mysteries of Mythology, that when the Giants had enterprized the waging of a War against the Power of the celestial Orbs, the Gods at first did laugh at those Attempts, and scorned such despicable Enemies, who were, in their Conceit, not strong enough

⁽¹⁾ Nec Dens, &c.] The last Verse of Virgil, IVth Ecloque.

to cope in Feats of Warfare with their Pages: But when they faw by the Gigantine Labour, the high Hill Pelion fet on lofty Offa, and that the Mount Olympus was made shake, in order to be erected on the Top of both;

then did they all stand aghast.

Then was it that Jupiter held a Parliament, or general Convention, wherein it was unanimously refolved upon, and concluded, by all the Gods, that they should worthily and valiantly stand to their Defence. And because they had often seen Battles lost by the cumbersome Lets, and diffurbing Incumbrances of Women, confusedly huddled in amongst Armies, it was at that Time decreed and enacted, that they should expel and drive out of Heaven, into Egypt, and the Confines of Nile, that whole Crew of Goddesses disguised in the Shapes of Weezils, Polcats, Bats, Shrew-mice, Ferrets, Fulmarts, and other fuch like odd Transformations, only Minerva: was referved to participate with Jupiter in the horrific fulminating Power; as being the Goddess both of War and Learning, of Arts and Arms, of Council and Difpatch; a Goddess armed from her Birth; a Goddess dreaded in Heaven, in the Air, by Sea, and Land. By the Belly of Saint Buff, quoth Panurge, should I be Vulcan, whom the Poet blazons! Nay, I am neither a Cripple, Coiner of false Money, nor Smith, as he was.

My Wife possibly will be as comely and as handsome as ever was his Venus; but not a Whore like her, nor I

a Cuckold like him.

The crook-legged flovenly Slave made himself to be declared a Cuckold by a definitive Sentence and Judgment, in the open View of all the Gods: For this Cause ought you to interpret the aforementioned Verse quite contrary to what you have said. This Lot importeth, that my Wise will be honest, virtuous, chaste, loyal, and faithful; not armed, surly, wayward, cross, giddy, humorous, heady, hair-brained, or extracted out of Brains, as was the Goddess Pallas: Nor shall this fair jolly fupiter be my Corrival, he shall never dip (2) his Bread

⁽²⁾ He shall never dip, &c.] He shall never, at my Cost, appeale eather his Hunger or lecherous Thirst, by touching my Wife, though M 5

in my Broth, though we should sit together at one Table.

Consider his Exploits and gallant Actions; he was the manifest Ruffian, Wencher, Whoremonger, and most infamous Cuckold-maker that ever breathed: He did always lecher it like a Boar, and no Wonder, for he was fostered by a Sow in the Isle of Candia (3), (if Agathocles the Babylonian be not a Liar) and more rammishly lascivious than a He-goat; whence it is that he is said by others, to have been suckled and fed with the Milk of the Goat Amalthea. By the Virtue of Acheron, he stitched and bulled, in one Day, the third Part of the World, Beasts and People, Floods and Mountains, that was Europa.

For this grand subagitatory Atchievement, the Ammonians caused draw, delineate, and paint him in the Figure and Shape of a Ram, ramming, and horned Ram. But I know well enough how to shield and preserve myself from that horned Champion: He will not, trust me, have to deal in my Person, with a sottish, dunsical Amphytrion; nor with a filly witless Argus, for all his hundred Spectacles; nor yet with the cowardly Acristus (4), the

we had but one Bed for us all three. Conrad Strildiot, in his Letterto M. N. Ortwinus: Ced nunc audivi, qualiter debetis supponere Uxorem Jo. Pfeff. Causa Honestatis, quia est secreta & quasi bonesta, & est bonum quando aliquis babet propriam in secreto, & dixit unus ad me, quod Jo. Pfeff. simul rixavit vobiscum dicens ad vos: D. Ort. ego vellem quòd comederetis ex vestra Pateltà & permitteretis me comedere ex meâ, & vos diu non intellixistis, quia ille Vir est valde subtilis, & semper loquitur Aniomatice in Proverbiis, sed quidam Amicus vester, secut ego audivi ab aliis, exposunt nobis illa arcara Verba dicens, ego vellem quòd comederetis ex vestra Patella, quòd supponeretis vestram Mulierem; & permitteretis me comedere ex mea Patella, i. e. non tangeretis Uxorem meam, sed sineretis me eam tangere.

(3) Isle of Candia.] Rabelais says, upon Dicte in Gandia. See Athenaus, Lib. ix. Cap. v. Dicte is a Mountain of the Isle of Greta (Candia).

(4) Cowardly Acrifius.] Hor. Lib. iii. Od. xvi.

Si non Acrisium Virginis abditæ, Custodem pavidum Jupiter & Venus Rissont.

Prætus, and this Acrifius, being at War with each other, invented Bucklers

the simple Goosecap Lycus, of Thebes; the doating Blockhead Agenor; the phlegmatic (5) Asopus; rough-footed Lycaon; the luskish mishapen Corytus of Tuscany; nor with the large-backed and strong-reined Atlas: Let him alter, change, transform, and metamorphose himself into a hundred various Shapes and Figures; into a Swan; a Bull, a Satyr, a Shower of Gold, or into a Cuckow; as he did when he unmaidened his Sister Juno; into an Eagle, Ram, or Dove, as when he was enamoured of the Virgin Phthia, who then dwelt in the Egean Territory; into Fire, a Serpent; yea, even into a Flea, into Epicurean and Democratical Atomes, or more Magistro-nostrally, into those sly intentions of the Mind, which in the Schools are called Second Notions. I'll catch him in the Nick, and take him napping.

And would you know what I would do unto him, even that which Saturn did to his Father Cælum; (Seneca foretold it of me, and Lactanius hath confirmed it). What the Goddess Rhea did to Athys; I would make him two Stone lighter, rid him of his Cyprian Cymbals, and cut so close and neatly by his Breech, that there should not remain thereof so much as one small Hair; so eleanly would I shave him, and disable him for ever from being Pope; for Testiculos non habet. Hold there, said Pantagruel, Hoc, soft and fair, my Lad, enough of that, cast up, turn over the Leaves, and try your Fortune for the second Time. Then did he fall.

upon this ensuing Verse:

Membra quatit, gelidusque coit Formidine Sanguis.

His foints and Members quake, he becomes pale, And sudden Fear doth his cold Blood congeal.

Bucklers and Targets (in Fr. Pavois.) This made Horace call him-Pavidus, and Rabelais, Cowardly, Colart, not Cornart, Cuckoldly, as in the new Editions.

(5) Phlegmatic Asopue.] Not Esop, as Sir T. U. and others, have it. Asopue is a River in Bactia, so called, some say, on Account of the extreme Muddiness thereof. Now, as a muddy Bottoms is a Sign of a River's very slow and calm Current, Rabelais gives the Epithet of phlegmatic to this River, which has been made a King of by the Poets, and other fabulous Writers.

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This importeth, quoth Pantagruel, that she will soundly bang your Back and Belly. Clean and quite contrary, answered Panurge; it is of me that he prognosticates, in saying that I will beat her like a Tyger, if she
vex me. Sir Martin Wag staff will perform that Office,
and in default of a Cudgel; the Devil gulp me, if I
should not eat her up quick, as Candaules, the Lydian
King, did his Wife, whom he ravened and devoured.

You are very flout, fays Pantagruel, and courageous; Hercules himself durst hardly adventure to scusse with you in this your raging Fury: Nor is it strange; for (6) a Jan is worth two; and two in Fight against Hercules are too strong. Am I a Jan? quoth Panurge. No, no, answered Pantagruel, my Mind was only running upon Lurch and Tricktrack. Thereafter did he hit, at the third opening of the Book, upon this Verse:

Famineo Prada & Spoliorum ardebat Amore.

After the Spoil and Pillage, as in Fire, He burnt with a strong feminine Defire.

This portendeth, quoth Pantagruel, that the will fleat your Goods, and rob you. Hence this, according to these three drawn Lots, will be your future Destiny, (I. clearly fee it) you will be a Cuckold, you will be beaten, and you will be robbed. Nay, it is quite otherwife. quoth Panurge, for it is certain that this Verse presageth, that she will love me with a perfect Liking; nor did the Satyr-writing Poet lye in Proof thereof, when he affirmed, that Woman, burning with extreme Affection, takes sometimes. Pleasure to steal from her Sweetbeart. And what, I pray you? A Glove, a Point, or some such trifling Toy of no Importance, to make him. keep a gentle Kind of Stirring in the Refearch and Quest thereof: In like Manner, these small scolding Debates, and petty brabling Contentions, which frequently we fee spring up, and for a certain Space boil very hot betwixt a Couple of high-spirited Lovers, are nothing elfe but recreative Diversions for their Refreshment, Spurs,

⁽⁶⁾ A Jan.] Cotgrave fays Jan is French for a Cuckold.

to, and Incentives of a more fervent Amity than ever.

As for Example: We do sometimes see Cutlers with a
Hammers mawl their finest Whetstones, therewith to

fharpen their Iron Tools the better.

And therefore do I think, that these three Lots make much for my Advantage; which if not, I from their Sentence totally appeal. There is no appealing, quoth Pantagruel, from the Decrees of Fate or Destiny, of Lot or Chance: As is recorded by our ancient Lawyers, witness Baldus, Lib. ult. Cap. de Leg. The Reason hereof is, Fortune doth not acknowledge a Superior, to whom an Appeal may be made from her, or any of her Substitutes. And in this Case the Pupil cannot be restored to his Right in full, as openly by the said Authorise alledged, in L. dit. Prator. § ult. ff. De Minor.

CHAP. XIII.

consider to a final state and

How Pantagruel advisor Panurge to try the future good or bad Luck of his Marriage by Dreams.

ner of expounding or interpreting the Sense of the Virgilian Lots, let us bend our Course another Way, and try a new Sort of Divination. Of what Kind? asked Panarge. Of a good, ancient, and authentic Fashion, answered Panagruel; it is by Disams: For in dreaming, such Circumstances and Conditions being thereto adhibited, as were clearly enough described by Hipporrates, in Libi Tipl vor ironian, by Plato, Plotin, Iamblicus, Synesius, Aristotle, Xenophon, Galen, Plutarch, Artemidirus, Daldianus, Herophilus, and others, the Soul doth often times foresee what is to come.

How true this is, you may conceive, by a very vulgar and familiar Example; as when you fee that at such a Time as sucking Babes, well nourished, fed and fostered with good Milk, sleep soundly and profoundly, the Nurses in the interim get Leave to sport themselves, and

are licentiated to recreate their Fancies at what Range to them thall feein most fitting and expedient; their Prefence, Sedulity, and Attendance on the Cradle, being,

during all that Space, held unnecessary.

Even just so, when our Body is at rest, that the Con. coction is every where accomplished, and that, till it awake, it lacks for nothing, our Soul delighteth to difport itself, and is well pleased in that Frolick to take a Review of its native Country, which is the Heavens: where it receiveth a most notable Participation of its first Beginning, with an Imbuement from its divine Source. and in Contemplation of that infinite and intellectual Sphere, whereof the Center is every where, and the Circumference in no Place of the universal World, to wit, God, according to the Doctrine of Hermes Trifmegiffus, to whom no new Thing happeneth, whom nothing that is past escapeth, and unto whom all Things are alike prefent, remarketh not only what is preterity and gone in the inferior Course and Agitation of sublunary Matters, but withal taketh Notice what is to come, then bringeth a Relation of those future Events unto the Body by the outward Senses and exterior Organs, it is dir vulged abroad unto the hearing of others. Whereupon the Owner of that Soul deserveth to be termed a Faticinator, or Prophet.

Nevertheless, the Truth is, that the Soul is seldom able to report those Things in such Sincerity as it hath seen them, by Reason of the Impersection and Frailty of the corporeal Senses, which obstruct the effectuating of that Office; even as the Moon doth not communicate, unto this Earth of ours, that Light which she receiveth from the Sun with so much Splendor, Heat, Vigour, Purity, and Liveliness, as it was given her. Hence it is requisite, for the better reading, explaining, and unfolding of these somniatory Varietiations and Predictions of that Nature, that a dexterous, learned, skilful, wise, industrious, expert, rational, and peremptory Expounder, or Interpreter be pitched upon, such a one as by the

Greeks is called Onirocritic, or (1) Oniropolist.

⁽¹⁾ Oniropalift.] From Overpos Somnium et Holie, Verto.

For this Cause, Heraclitus was wont to fay, that nothing is by Dreams revealed to us, that nothing is by Dreams concealed from us, and that only we thereby have a mystical Signification and secret Evidence of Things to come, either for our own prosperous or unlucky Fortune, or for the favourable or difastrous Success of another. The sacred Scriptures testify no less, and profane Histories affure us of it; in both which are exposed to our View a thousand several Kinds of strange Adventures, which have fallen pat according to the Nature of the Dream, and that as well to the Party Dreamer as to others. The Atlantic (2) People, and those that inhabit the Land of Thasos (one of the Cyclades) are of this grand Commodity deprived; for in their Countries none yet ever dreamed. Of this Sort Cleon of Daulia, (3) Thrasymedes, and in our Days the learned Frenchman (4) Villauovanus; neither of all which knew what Dreaming was.

Fail not, therefore, to-morrow, when the jolly and fair. Aurora, with her rofy Fingers draweth afide the Curtains of the Night, to drive away the fable Shades of Darkness, to bend your Spirits wholly to the Task of sleeping found, and thereto apply yourself. In the mean while, you must denude your Mind of every human Passion or Affection, such as are Love and Hatred, Fear and Hope; for as of old the great Vaticinator, most famous and renowned Prophet Proteus (5), was not able, in his Difguise or Transformation into Fire, Water, a Tyger, a Dragon, and other such like uncouth Shapes and Visors, to presage any Thing that was to come, till he was re-

of Oracles.

(5) Preteus.] See Lib. iv. of the Odyffee.

⁽²⁾ Atlantic.] See Herodotus, L. iv. and Pliny, L. v. C. viii.
(3) Thrasymodes.] See Plutarch, in his Treatise of the Cessation

⁽⁴⁾ Villanovanus. Arnauld de Velleneuve. It is not certain that he was a Fenchman; but Rabslais, to do Honour to France, will have it, with some others, that this Physician and Philosopher was born at Villeneuve, in the Narbonnese Gaul, and that he took his Name therefrom. I know not how the Author came by his Information, that Villanovanus hever had any Dream. Perhaps Villanovanus says so himself, in the Treatise of Dreams ascribed to him by Is. Bullart, in his Academy of Sciences, &c.

stored to his own first natural and kindly Form: Just so doth Man; for at his Reception of the Art of Divination, and Faculty of prognosticating future Things, that Part in him which is the most divine, (to wit, the Nove or Mens) must be calm, peaceable, untroubled, quiet, still, husht, and not imbushed or distracted with foreign Soul-disturbing Perturbations. I am content, quoth Panurge. But I pray you, Sir, must I this Evening, ere I go to Bed, eat much or little? I do not ask this without Cause: For if I sup not well, large, round, and amply, my sleeping is not worth a Turnip; all the Night long I then but dose and rave, and in my slumbering Fits talk idle Nonsense, my Thoughts being in a dull brown Study, and as deep in their Dumps as is my. Belly hollow.

Not to sup, answered Pantagruel, were best for you, considering the State of your Complexion, and healthy Constitution of your Body. A certain very ancient Prophet, named Amphiaraus, wished such as had a mind by Dreams to be imbued with any Oracles, for four and twenty Hours to taste no Victuals, and to abstain from Wine (6) three Days together; yet shall not you be put to such a sharp, hard, rigorous, and extreme-

fparing Diet.

I am truly right apt to believe, that a Man whose Stomach is replete with various Cheer, and in a manner surfeited with drinking, is hardly able to conceive aright of spiritual Things; yet am not I of the Opinion of those, who, after long and pertinacious Fastings, think by such Means to enter more prosoundly into the Speculation of celestial Mysteries. You may very well remember how my Father Gargantua (whom here, for Honour Sake, I name), hath often told us, that the Writings of abstinent, abstemious, and long-fasting Hermits, were every whit as saltless, dry, jejune, and insipid, as were their Bodies when they did compose them. It is a most difficult Thing for the Spirits to be in a good Plight, serene and lively, when there is nothing in the Body but a Kind of Voidness and Inanity: Seeing the

⁽⁶⁾ Force Days.] See Philoftratus, L. M. C. xi. of Apollonius's

Philosophers with the Physicians jointly affirm, that the Spirits, which are stiled Animal, spring from, and have their constant Practice in, and through the arterial Blood, refined and purified to the Life, within the admirable Net, which, wonderfully framed, lieth under the Ventricles and Tunnels of the Brain. He gave us also the Example of the Philosopher, who, when he thought most feriously to have withdrawn himself unto a solitary Privacy, far from the rustling Clutterments of the tumultuous and confused World, the better to improve his Theory, to contrive, comment, (7) and ratiocinate, was, notwithflanding his uttermost Endeavours to free himself from all untoward Noises, surrounded and environed about for with the barking of Curs, howling of Wolves, neighing of Horses, bleating of Sheep, (8) barring of Elephants, histing of Serpents, braying of Asses, chirping of Grasshoppers, cooing of Turtles, prating of Parrots, tattling of Jackdaws, grunting of Swine, girning of Boars, yelping of Foxes, mewing of Cats, cheeping of Mice, Squeaking of Weafels, croaking of Frogs, crowing of Cocks, keckling of Hens, calling of Partridges, chanting of Swans, chattering of Jays, pieping of Chickens, finging of Larks, cackling of Geefe, chattering of Swallows, clucking of Moorfowls, cucking of Cuckows, bumbling of Bees, rammage of Hawks, chirming of Linnets, croaking of Ravens, screeching of Owls, whicking of Pigs, gushing of Hogs, curring of Pigeons, grumbling of Cushet-doves, bowling of Panthers, curkling of Quails, chirping of Sparrows, erackling of Crows, nuzzing of Camels, wheening of Whelps, buzzing of Dromedaries, mumbling of Rabbits, cricking of Ferrets, humming of Wasps, mioling of Tygers, bruzzing of Bears, Suffing of Kitnings, clamring of Scarfes, whimpring of Fullmarts, boing of Buffaloes, warbling of Nightingales, quavering of Mavifes, drintling

⁽⁷⁾ Comment.] This is, indeed, the Word Rabelois uses, but the new Editions have it contempler (to contemplate) not commenter (to comment.)

⁽⁸⁾ Barring of Elephants.] John Kalb, or Calf, L. ii. of the Epistles Obje. Virg. speaking of an Elephant, which, out of Reverence to the Pope his Master, would barr, i. e. bray, and bend the Knee before his Holiness; says, Et quando vidit Papam, tune geniculavit, et dixiq cum terribili Voce, bar, bar, bar!

of Turkies, coniating of Storks frantling of Peacocks, clattering of Magpies, murmuring of Stock-doves, crouting of Carmorants, cigling of Locusts, charming of Beagles, guarring of Puppies, snarling of Messens, rantling of Rats, guerieting of Apes, snuttering of Monkies, pioling of Pelicanes, quecking of Ducks, yelling of Wolves, roaring of Lions, neighing of Horses, crying of Elephants, bissing of Serpents, and wailing of (9) Turtles, that he was much more troubled than if he had been in the Middle of the Crowd at the Fair of Fontenay or Niort.

Just so it is with those who are tormented with the grievous pangs of Hunger; the Stomach begins to gnaw (and bark as it were), the Eyes to look dim, and the Viens, by greedily sucking some Resection to themselves, from the proper Substance of all the Members of a stessibly Consistence, violently pull down and draw back that vagrant, roaming Spirit, careless and neglecting of his Nurse and natural Host, which is the Body. As when a Hawk upon the Fist, willing to take her Flight, by a soaring aloft into the open, spacious Air, is on a sudden drawn back by a Leash tied to her Feet.

To this Purpose also did he alledge unto us the Authority of Homer, the Father of all Philosophy, who said that the Grecians did not put an End to their mournful Mood for the Death of Patroclus, the most intimate Friend of Achilles, till Hunger in a Rage declared herself, and their bellies protested to furnish no more Tears unto their Grief. For from Bodies emptied and macerated by long Fasting, there could not be such Supply of Moisture and brackish Drops, as might be proper on that Occasion.

Mediocrity at all Times is commendable; nor in this Case are you to abandon it. You may take a little Supper, but thereat must you not eat of a (10) Hare, nor of any other Flesh: You are likewise to abstain from Beans; from the *Preak*, (by some called the *Polyp*) as also

⁽⁹⁾ Wailing of Turtles.] What's in Italick is not in the Original.
(10) A Hare, &c.] John de la Bruyere Champiar, L. xiii. Cap.
axiv. of his De Re Cibaria: Cato ille celebratissimus Familiam Brassica,
ac Leporina (teste Plutarcho) alebat, unde Somnia varia tumultuosaque
contingebant. Pythagoras said as much of Beans. The same la
Bruyere

also from Coleworts, Cabbage, and all other such like windy Victuals, which may endanger the troubling of your Brains, and the dimning or casting a Kind of Mist over your animal Spirits: For as a Looking-glass cannot exhibit the Semblance or Representation of the Object fet before it, and exposed, to have its Image to the Life expressed, if that the polished Steekedness thereof be darkened by gross Breathings, dampish Vapours, and foggy, thick, infectious Exhalations; even so the Fancy cannot well receive the Impression of the Likeness of those Things, which Divination doth afford by Dreams, if any Way the Body be annoyed or troubled with the fumish Steam of Meat, which it had taken in a while before; because, betwixt these two there still hath been a mutual Sympathy and Fellow-feeling, of an indiffelubly-knit Affection. You shall eat good (11) Eusebian and Bergamot Pears, one Apple of the short-shank Pepin-kind, a Parcel of the little (12) Plums of Tours, and some few Cherries of the Growth of my Orchard: Nor shall you need to fear, that thereupon will ensue doubtful Dreams, fallacious, uncertain, and not to be trusted to, as by some Peripatetic Philosophers hath been related; for that, fay they, Men do more copioully in the Season of Harvest feed on Fruitages, than at any other Time. The fame is mystically taught us by the ancient Prophets and Poets, who alledge, That all vain and deceitful Dreams lie bid and in Covert under the Leaves which are spread on the Ground: By Reason that the Leaves sall from the Trees, in the autumnal Quarter: For the natural Fervour, which abounding in ripe, fresh, recent Fruits, cometh by the Quickness of

Bruyere, L. vii. Ch. ii. Pythagoram illum primum Philosophum à fabarum esu omnino abstinuisse, multorum Monumentis traditur: quod videliret Sensus obtundi eo Cibo existimaret, Somno et Sopitis tumultuosa Somnia

excitari et Mentem quoque variè perturbari.

(11) Eusebian.] It should be Crustumian, or Crustumenian, or bon Chretien Pears, though Rabelais calls them Apples, by Mistake surely, as Sir T. U. does Eusebian Pears.

(12) Plums of Tours] Damsons. There are black, red, and vio-

let coloured ones, John de la Bruyere Champier, L. xi. C. xiv. of his De Re Cibaria. Damascena Turonica Gallis acceptissima et laudatissima, quorum aliqua nigra funt, alia rubent, alia violacea cernuntur. Defortantur ficcata in onnem fere Galliam.

the Ebullition, to be with ease evaporated into the animal Parts of the dreaming Person (the Experiment is obvious in most) is a pretty while before it be expired, dissolved and evanished. As for your Drink, you are to have it of the pure, fair Water of my Fountain (13).

The Condition, quoth Panurge, is formewhat hard : Nevertheless, cost what Price it will, or whatsoever come of it, I heartily condescend thereto; protesting, that I will to-morrow break my Fast betimes, after my fomniatory Exercitations; furthermore, I recommend myself to Homer's two Gates, to Morpheus, to Isclon, to Phantafus, and unto Phobetor. If they, in this my great Need, fuccour me, and grant me that Affistance which is fitting, I will, in honour of them all, erect a jolly, genteel Altar, composed of the softest Down. [If (14) I were now in Laconia, in the Temple of Juno, betwixt Oetile and Thalamis, she suddenly would disintangle my Perplexity, resolve me of my Doubts, and chear me up with fair and jovial Dreams in a deep Sleep.] Then did he say thus unto Pantagruel: Sir, were it not expedient for my Purpose, to put a Branch or two of curious Laurel betwixt the Quilt and Bolster of my Bed, under the Pillow on which my Head must lean? There is no Need at all of that, quoth Pantagruel; for besides that it is a Thing very superstitious, the Cheat thereof hath been at large discovered unto us, in the Writings of Serapion, Ascalonites, Antiphon, Philochorus, Artemon, and Fulgentius Planciades. I could fay as much to you of (15) the left Shoulder of a Crocodile, as also of a Camelion, (without Prejudice be it spoken, to the Creditwhich is due to the Opinion of (16) old Democritus;) and likewise of the Stone of the Bactrians, called (17)

⁽¹³⁾ Fair Water of my Fountain.] Probably Fountaine-bleau (i. e. bell Eau, corruptly Bleau) a Hamlet fo called, as is commonly supposed, on Account of the great Number of fine Springs of Water running through it, in all Parts. See Du Chefne's Antiquities of Melun.

⁽¹⁴⁾ If, &c.] What's in Italic, is not in D. C.'s Rabelais. (15) The left Shoulder, &c.] See Pliny, L. xxviii. C. viii.

⁽¹⁶⁾ Old Democritus.] See Pliny in the same Place, and Aulus Gellius, L. x. Ch. xii.

⁽¹⁷⁾ Eumetrides.] See Pliny, L. xxxvii. Ch. x.

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Eumetrides, and of the (18) Hammonian Horn: for fo by the Athiopians is termed a certain precious Stone. coloured like Gold, and in the Fashion, Shape, Form, and Proportion of a Ram's Horn, as the Horn of Jupiter Hammon is reported to have been : they over and above affuredly affirming, that the Dreams of those who carry it about them, are no less veritable and infallible, than the Truth of the divine Oracles. Nor is this much unlike to what Homer and Virgil wrote of these two Gates of Sleep: To which you have been pleased to recommend the Management of what you have in Hand. The one is of Ivory, which letteth in confused, doubtful, and uncertain Dreams; for through Ivory, how fmall and flender it foever be, we can fee nothing, the Dentity, Opacity, and close Compactedness of its material Parts, hindering the Penetration of the vifual Rays, and the Reception of the Speciesses of such Things, as are visible: The other is of Horn, at which an Entry is made to fure and certain Dreams, even as through Horn, by Reason of the diaphonous Splendor and bright Transparency thereof, the Species of all Objects of the Sight distinctly pass, and so without Confusion appear, that they are clearly feen. Your Meaning is, and you would thereby infer, quoth Friar John, that the Dreams of all horned Cuckolds (of which Number Panurge, by the Help of God, and his future Wife, is without Controverfy to be one) are always true and infallible.

CHAP. XIV.

Panurge's Dream, with the Interpretation thereof.

A T Seven o'Clock of the next following Morning, Panurge did not fail to present himself before Pantagruel, in whose Chamber were, at that Time, Epistemon,

⁽¹⁸⁾ Hammonian Horn, or Horn of Hammon.] See Pliny in the same Place.

Friar John of the Funnels, Ponocrates, Eudemon, Carpalim, and others, to whom, at the Entry of Panurge, Pantagruel faid, Lo, bere cometh our Dreamer! That Word, quoth Epistemon, in ancient Times cost very much, and was dearly fold to the Children of Jacob. Then, faid Panurge, I have been plunged into my Dumps fo deeply, as if I had been lodged with Gaffer Noddy-cap: Dreamed indeed I have, and that right luftily; but I could take along with me no more thereof, that I did goodly understand, save only, that I in my Vision had a pretty, fair, young, gallant, handsome Woman, who no less lovingly and kindly treated and entertained me, hugged, cherished, cockered, dandled and made much of me, as if I had been another neat dillidarling Minion, like Adonis: Never was Man more glad than I was then: My Joy, at that Time, was incomparable; the flattered me, tickled me, stroaked me, groped me, frizzled me, curled me, kiffed me, embraced me, laid her Hands about my Neck, and now and then made, jestingly, pretty little Horns above my Forehead: I told her, in the like Disport, as I did play the Fool with her, that she should rather place and fix them in a little below mine Eyes, that I might fee the better what I should stick at with them: For being so situated, (1) Momus then would find no Fault therewith, as he did once with the Position of the Horns of Bulls. wanton, toying Girl, notwithstanding any Remonstrance of mine to the Contrary, did always drive and thrust them further in: Yet thereby (which to me feemed wonderful) she did not do me any Hurt at all. little after, though I know not how, I thought I was transformed into a Tabor or Drum, and she into a Chough or Madge-bowlet.

My fleeping there being interrupted, I awaked in a Start; angry, displeased, perplexed, chasing, and very wroth. There have you a large Platter full of Dreams; make thereupon good Chear, and, if you please, spare not to interpret them according to the Understanding

48.11

⁽¹⁾ Momus.] See Aristotle de Partibus Animalium, and Lucian's Nigrinus.

which you may have in them. Come (2), Carpalin, let us to Breakfait. To my Sense and Meaning, quoth Pantagruel, if I have Skill or Knowledge in the Art of Divination by Dreams, your Wife will not really, and to the outward Appearance of the World, plant, or fet Horns, and stick them fast in your Forehead, after a vifible Manner, as Satyrs used to wear and carrythem; but fhe will be fo far from preferving herfelf loyal in the Discharge and Observance of a conjugal Duty, that on the contrary she will violate her plighted Faith, break her Marriage Oath, infringe all matrimonial Ties; prostitute her Body to the Dalliance of other Men, and fo make you a Cuckold. This Point is clearly and manifestly explained and (3) expounded by Artemidorus, just as I have related it. Nor will there be any Metamorphofis, or Transmutation made of you into a Drum or Tabor, but you will furely be as foundly beaten, as e'er was Taber at a merry Wedding: Nor yet will she be changed into a Chough, or Madge-howlet, but will steal from you, chiefly in the Night, as is the Nature of that thievish Bird. Hereby you may perceive your Dreams to be in every Jot conform and agreeable to the Virgilian Lots: A Cuckold you will be, beaten and robbed. Then cried out Friar John, with a loud Voice, he tells the Truth upon my Conscience; thou wilt be a Cuckold, an honest one, I warrant thee; O the brave Horns that will be borne by thee! Ha, ha, ha! Our good Master De Cornibus (4), God save thee, and thield

⁽²⁾ Carpalin.] It is in some Editions, Monsieur Master Carpalin. He might be some Counsellor of a Sovereign, or supreme Court.

⁽³⁾ Expounded by Artemidorus.] Memini me apud Artemidorum antiquum Auctorem legisse, cum qui somniarit Arietem ad se venire, suturum esse ut ejus Uxor mæchetur, says the Scaligerana, at the Word Cornard, i. e. Cuckold. Which is tantamount to the Note made by the Abbot Guyet, in the Margin of his Rabelais here, that Artemidorus says, Who dreams of Horns will be a Cuckold.

⁽⁴⁾ Our good Master De Cornibus.] Not De Cornelius, as Sir T. U. has it. It is the Latin Name of a Franciscan Fiar, otherwise called Peter Cornu, or Corne. He was Doctor of Paris, and Cotemporary with Rabelais, who, for what he says of this Man, did not deserve, any more than Joachim de Bellay (who likewise speaks of him in his Patrimachia) to be called a Libertine, as they both are

Inield thee; Wilt thou be pleased to preach but two Words of a Sermon to us, and I will go through the

Parish-Church to gather up Alms for the Poor.

You are, quoth Panurge, very far mistaken in your Interpretation; for the Matter is quite contrary to your Sense thereof; my Dream presageth, that I shall by Marriage be stored with Plenty of all Manner of Goods. the hornifying of me shewing, that I shall possess a Cornucopia, that Amalthaan Horn, which is called, The Horn of Abundance, whereof the Fruition did still portend the Wealth of the Enjoyer. You possibly will fay, that they are rather like to be Satyr's Horns; for you of these did make some mention. Amen, Amen, (15) Fiat, fiatur, ad Differentiam Papa. Thus shall I have my Touch-her-home still ready; (6) my Staff of Love sempiternally in a good Cafe, will, Satyr-like, be never toiled out; a Thing which all Men wish for, and fend up their Prayers to that Purpose; but such a Thing as, nevertheless, is granted but to few; hence doth it follow, by a Confequence as clear as the Sun-beams, that I shall never be in the Danger of being made a Cuckold; for the Defect hereof is, Causa fine qua non; yea, the sole

by Moreri upon this Account (at the Word Cornu). This Mr. Horne died at Paris, in 1542, and the fame Year came out a Collection of Epitaphs upon him, one of which runs thus:

Must we lose you hisce Temporibus?
In our great Necessity, Doctor egregie,
You do leave us plenos Mæroribus,

See more in Naudæus and La Caille.

(5) Fiat, fiatur ad differentiam Pape. This, in the former Translation, runs, Fiat, fiat, which is all wrong. Siat is no Word at all's Neither should it be Fiat twice; but Fiatur, after the first Fiat. Because, as M.D. C. observes, Panurge at first says Fiat, a Word used by the Pope at the Bottom of such Petitions as he vouchases to give a sayourable Answer to. But then Rabelais corrects himself, out of pure Respectfulness, and says Fiatur, in the Macaronic Style. Merlin Cocaye Macaronic. 4. Supplicat ut præssum, præssum vindicta statur.

(6) My Staff of Love, Sec. Le Virolet en Point. My Lance courbs. Virolet (though it fignifies many Things, and among the rest a Man's Peace-Maker) has all the Air of a small Lance, and may not improperly be derived from Veru (a Spit, in Latin) or Verou a small

Dartin the Languedochian Dialect,

Caufe (as many think) of making Husbands Cuckolds. What makes poor scoundrel Rogues to beg, I pray you? Is it not because they have not enough at Home, wherewith to fill their Bellies and their Poaks. What is it makes the Wolves to leave the Woods? Is it not the Want of Flesh Meat? What maketh Women Whores? You understand me well enough. And herein I submit my Opinion to the Judgment of learned Lawyers, Prefidents, Counfellors, Advocates, Procurers, Attornies, and other Gloffers and Commentators on the venerable Rubric. De Frigidis, & Maleficiatis. You are in Truth. Sir, as it feems to me (excuse my Boldness if I have erred or transgressed) in a most palpable and absurd Error, to attribute my Horns to Cuckoldry: Diana wears them on her Head after the Manner of a Crescent; is she a Cucquean for that? How the Devil can she be cuckolded, who never yet was married? Speak fomewhat more correctly, I befeech you, left the being offended, furnish you with a Pair of Horns, shapen by the Pattern of those which she made for Adaon. The goodly Bacchus also carries Horns; Pan, Jupiter Hammon, with a great many others; are they all Cuckolds? If Jove be a Cuckold, Juno is a Whore: This follows by the Figure Metalepsis: As to call a Child in the Presence of his Father and Mother, (7) a Bastard, or Whore's Son, is tacitly and under-board, no less than if he had said openly, the Father is a Cuckold, and his Wife a Punk. Let our Discourse come nearer to the Purpose: The Horns that my Wife did make me, are Horns of Abundance, planted and grafted in my Head for the Increase and Shooting up of all good Things; this will I affirm for Truth, upon my Word, and pawn my Faith and Credit both upon it; as for the rest, I will be no less joyful, frolick, glad, cheerful, merry, jolly, and gamefome, than a well bended Tabor in the Hands of a good Drummer, at a nuptial Feast, still making a Noise, still rowling, still buzzing and cracking. Believe me, Sir, in that confifteth none of my least good Fortunes. And my Wife will be jocund, feat, compt, neat, quaint, dainty, trim, trick'd

⁽⁷⁾ A Bastard.] Avoistre, an old French Word for a Child got in Avouterie (as Chaucer calls it) i. e. Adultery.

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up,

up, brisk, smirk and smug, even as a pretty little Cornish Chough: who will not believe this, let Hell or the

Gallows be the Burden of his Christmas Carol.

I remark, quoth Pantagruel, the last Point or Particle which you did fpeak of, and having feriously conferred it with the first, find that at the Beginning you were delighted with the Sweetness of your Dream; but in the End and final Clofure of it you flartingly awaked, and on a fudden, were forthwith vexed in Choler, and annoyed. Yea, quoth Panurge, the Reason of that was. because I had fasted too long. Flatter not yourself, quoth Pantagruel, all will go to ruin: Know for a certain Truth, that every Sleep that endeth with a Starting, and leaves the Person irksome, grieved, and fretting, doth either fignify a present Evil, or otherways prefageth, or portendeth a future imminent Mishap: To fignify an Evil, that is to fay, to shew some Sickness hardly curable, a Kind of pestilentious, or malignant Bile, Botch, and Sore, lying and lurking, hid, occult, and latent within the very Center of the Body, which many Times doth, by the Means of Sleep, (whose Nature is to reinforce and strengthen the Faculty and Virtue of Concoction) begin according to the Theorems of Physic to declare itself, and moves toward the outward Superficies. At this fad stirring is the Sleeper's Rest and Ease disturbed and broken, whereof the first feeling and stinging Smart admonisheth, that he must patiently endure great Pain and Trouble, and thereunto provide some Remedy: As when we say proverbially to incense Hornets, to move a stinking Puddle, and to awake a fleeping Lion, instead of these more usual Expressions, and of a more familiar and plain Meaning, to provoke angry Persons, to make a Thing the worse by meddling with it, and to irritate a testy choleric Man when he is at quiet. On the other Part, to presage or foretel an Evil, especially in what concerneth the Exploits of the Soul, in Matter of Somnial Divinations is as much as to fay, as that it giveth us to understand, that some difmal Fortune or Mischance is destinated and prepared for us, which shortly will not fail to come to pass. A clear and evident Example hereof is to be found in the Dream, and dreadful awaking of Hecuba, as likewife in that of Euridice, S

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Euridice, the Wife of Orpheus, neither of which was no fooner finished, faith Ennius, but that incontinently thereafter they awaked in a Start, and were affrighted horribly; thereupon these Accidents enfued, Hecube had her Husband Priamus, together with her Children, flain before her Eyes, and faw then the Destruction of her Country; and Euridice died speedily thereafter, in a most miserable Manner. Aneas dreaming that he spoke to Hellor a little after his Decease, did on a sudden in a great Start awake, and was afraid: now hereupon did follow this Event; Troy that same Night was spoil'd, sack'd, and burnt. At another Time the same Eneas, dreaming that he faw his familiar Geniuses and Perates, in a ghaftly Fright and Aftonishment awaked, of which Terror and Amazement the Issue was, that the very next Day subsequent, by a most horrible Tempest on the Sea, he was like to have perished, and been cast away. [Moreover (8), Turnus being prompted, instigated, and stirred up, by the fantastic Vision of an infernal Fury, to enter into a bloody War against Aneas, awaked in a Start, much troubled and difquieted in Spirit, in Sequel whereof, after many notable and famous Routs, Defeats, and Discomfitures in open Field, he came at last to be killed in a single Combat, by the fard A thousand other Instances I could afford, if it were needful, of this Matter.] Whilft I relate these Stories of Aneas, remark the Saying of Fabines Pietor, who faithfully averred, that nothing had at any Time befällen unto, was done, or enterprised by him, whereof he previously had not Notice, and before-hand forefeen it to the full, by fure Predictions, altogether founded on the Oracles of Somnial Divination. To this there is no Want of pregnant Reasons, no more than of Examples: for if Repose and Rest in sleeping be a special Gift and Favour of the Gods, as is maintained by the Philosophers, and by the Poet attested (9) in these Lines:

⁽⁸⁾ Moreover Turnus.] What's between these Marks [] is not in M. D. C.'s Rabelais.

⁽⁹⁾ Astested.] Virg. Æneid. II. Tempus erat quo prima quies, &c.

Then Sleep, that heavenly Gift, came to refresh, Of human Labourers, the wearied Flesh.

Such a Gift or Benefit can never finish or terminate in Wrath and Indignation, without portending some unlucky Fate, and most disastrous Fortune to ensue; otherways it were a Molestation, and not an Ease; a Scourge and not a Gift, at least, proceeding from the Gods above, but from the infernal Devils our Enemies, according to

the common vulgar Saying; exper adwea dwea.

Suppose the Lord, Father, or Master of a Family, fitting at a very fumptuous Dinner, furnished with all Manner of good Cheer, and having at his Entry to the Table his Appetite sharp set upon his Victuals, whereof there was great Plenty, should be seen rise in a Start, and on a fudden fling out of his Chair, abandoning his Meat, frighted, appalled, and in a horrid Terror, who should not know the Cause hereof would wonder, and be aftonished exceedingly; but what? he heard his Male Servants cry, Fire, fire, fire, fire; his ferving Maids and Women yell, Stop Thief, flop Thief; and all his Children shout out as loud as they could, Murder, Murder, Murder. Then was it not high Time for him to leave his Banquetting, for Application of a Remedy in haste, and to give speedy Order for succouring of his distressed Houshold? Truly, I remember, that the Cabalifts and Mafforets, Interpreters of the Sacred Scriptures, in treating how with Verity one might judge of angelical Apparitions, (because oftentimes the Angel of Satan is difguifed and transfigured into an Angel of Light) faid, that the Difference of these two mainly did confift in this: the favourable and comforting Angel useth in his appearing unto Man at first to terrify and hugely affright him; but in the End he bringeth Confolation, leaveth the Perfon who hath feen him, joyful, well pleased, fully content, and satisfied: On the other Side, the Angel of Perdition, that wicked, devilish, and malignant Spirit, at his Appearance unto any Person, in the Beginning, cheereth up the Heart of his Beholder, but at last forfakes him, and leaves him troubled, angry, and perplexed.

CHAP. XV.

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Panurge's Excuse and Exposition of the Monastic.

Mystery concerning powder'd Beef.

HE Lord fave those who see, and do not hear. quoth Panurge, I fee you well enough, but know not what it is that you have faid: the Hunger-starved Belly wanteth Ears; for lack of Victuals, before God, I roar, bray, yell, and fume, as in a furious Madness. I have performed too hard a Talk to-day, an extraordinary Work indeed: he shall he craftier, and do far greater Wonders than ever did Mr. Mush, who shall be able any more this Year to bring me on the Stage of Preparation for a dreaming Verdict. Fie; not to sup at all, that is the Devil. Pox take that Fashion. Come Friar John, let us go break our Fast; for if I hit on such a Round Refection in the Morning, as will ferve thoroughly to fill the Mill-hopper and Hogshide of my Stomach, and furnish it with Meat and Drink sufficient, then at a Pinch, as in the Case of some extreme Necessity which presseth, I could make a Shift that Day to forbear dining. But not to fup; a Plague rot that base Custom, which is an Error offensive to Nature. [That (1) Lady made the Day for Exercise, to travel, work, wait on, and labour, in each his Negotiation and Employment; and that we may with the more Fervency and Ardour prosecute our Business, she sets before us a clear burning Candle, to wit, the Sun's Resplendency; and at Night when she begins to take the Light from us, she thereby tacitly implies no lefs, than if the would have spoken thus unto us: My Lads and Lasses, all of you are good and honest Folks, you have wrought well to-day, toiled and turmoiled enough, the Night approacheth; therefore cast off these moiling Cares of yours, desist from all your fwinging painful Labours, and fet your Minds how to refresh your Bodies in the renewing of their Vigour

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⁽¹⁾ That Lady, &c. Nothing of what's between these Marks [] is in M. D. C.'s Edition.

with good Bread, choice Wine, and store of wholesome Meats; then may you take some Sport and Recreation, and after that lie down and rest yourselves, that you may strongly, nimbly, lustily, and with the more Alacrity

to-morrow attend on your Affairs as formerly.

Falconers in like Manner, when they have fed their Hawks, will not fuffer them to fly on a full Gorge, but let them on a Pearch abide a little, that they may rouze, bait, tour, and foar the better. That good Pope, who was the first Institutor of Fasting, understood this well enough; for he ordained that our Fast should reach but to the Hour of Noon; all the remainder of that Day was at our Disposure, feely to eat and feed at any Time thereof. In ancient Times there were but few that dined. as you would fay fome Church-men, Monks, and Canons; for they have little other Occupation; each Day is a Festival unto them; who diligently heed the Claustral Proverb, De missa ad mensam. They do not use to linger and defer their fitting down and placing of themselves at Table, only so long as they have a Mind in waiting for the coming of the Abbot, fo they fell to without Ceremony, Terms, or Conditions; and every Body supped, unless it were some vain, conceited, dreaming Dotard. Hence was a Supper called Cana, which fheweth that it was common to all Sorts of People. Thou knowest it well, Friar John. Come let us go, my dear Friend, in the Name of all the Devils of the Infernal Regions, let us go, the Gnawings of my Stomach, in this Rage of Hunger, are fo tearing, that they make it bark like a Mastiff. Let us throw some Bread and Beef into his Throat to pacify him, [as once the Sybil did to Cerberus.] Thou likest best Monastical Brewefs, the prime, the Flower of the Pot. I am for the solid, principal Verb that comes after; the good brown Loaf, always accompanied with a round Slice of the Nine-lecture-pounded Labourer. I know thy Meaning, answered Friar John, this Metaphor is extracted out of the Claustral Keitle; the Labourer is the Ox, that hath wrought and done the Labour, after the Fashion of Nine Lectures, that is to say, most exquisitely well and thoroughly boiled. These holy religious Fathers, by a certain Cabalistic Institution of the Ancients,

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cients, not written, but carefully by Tradition conveyed from Hand to Hand, rifing betimes to go to Morning Prayers, were wont to flourish that their matutinal Devotion with some certain notable preambles before their Entry into the Church, wie. They dunged in the Dungeries, pissed in the Pisseries, spit in the Spitteries, melodiously coughed in the Cougheries, and doted in their Doteries, that to the divine Service they might not bring any Thing that was unclean or foul.

These Things thus done, they very zenlously made their Repair to the Holy Chapel, (for fo was, in their canting Language, termed the Convent Kitchen) where they with no small Earnestries, had Care that the Beef Pot should be put on the Crook for the Breakfast of the religious Brothers of our Lord and Saviour; and the Fire they would kindle under the Pot themselves. Now the Manies confisting of wine Leffons, was for incumbent on them, that they must have rifen the sooner for the more expedite dispatching of them all. The earlier that they rose, the keener was their Appetite, and the Barkings of their Stomachs, and the Gnawings increafed in the like Proportion, and confequently made thefe Godly Men thrice more a hungered and a thirst, than when their Mattins were hem'd over only with three Lessons.

The more betimes they rose, by the said Cabal the sooner was the Beef Pot put on; the longer that the Beef was on the Fire, the better it was boiled; the more it boiled, it was the tenderer; the tenderer that it was, the less it troubled the Teeth, delighted more the palate, less charged (2) the Stomach, and nourished our good religious Men the more substantially; which is the only End and prime Intention of the first Founders, as appears by this, That they eat not to live, but live to eat, and in this World have nothing but their Life. Let us go, Panurge.

Now have I understood thee, quoth Panurge, my Plushcod Friar, my Caballine and Claustral Ballock. I

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⁽²⁾ Less charged the Stomach. In Francis the First's Time, Powder'd Beef was much in vogue, even at Gentlemen's Tables. But much more in the Convents, where, that it might digest the better with People that led an unactive Life, they boil'd it almost to Rags.

freely quit the Costs, Interest, and Charges, seeing you have so egregiously commented upon the most especial Chapter of the Culinary and Monastic Cabal. Come along, my Carpalin, and you Friar Jahn, my infeparable Friend. Good (3) Morrow to you all, my good Lords: I have dreamed enough to drink. Let us go. Panurge had no fooner done speaking, than Epistemon with a loud Voice, faid these Words: It is a very ordinary and common Thing amongst Men to conceive. foresee, know and presage the Missortune, bad Luck or Difaster of another; but to have the Understanding, Providence, Knowledge and Prediction of a Man's own Mishap is very scarce, and rare to be found any where. This is exceeding judiciously and prudently decyphered by Esop, in his Apologues, who there affirmeth, That every Man in the World carrieth about his Neck a Wallet, in the Fore-bag whereof were contained the Faults and Mischances of others, always exposed to his View and Knowledge; and in the other Scrip thereof, which hangs behind, are kept the Bearer's proper Transgressions, and inauspicious Adventures; at no Time seen by him, nor thought upon, unless he be a Person that hath a favourable Aspect from the Heavens.

CHAP. XVI.

Haw Pantagruel advised Panurge to consult with the Sibyl of Panzouft.

A Little while thereafter Pantagruel fent for Panurge, and faid to him, The Affection which I bear you being now inveterate, and fettled in my Mind by a long Continuance of Time, prompteth me to the ferious Confideration of your Warfare and Profit; in Order thereto, remark what I have thought thereon; it hath been told me that at Panzous, (1) near Crouly,

⁽³⁾ Good Morrow.] Scarce was Panurge out of Bed.

dwelleth a very famous Sibyl; who is endowed with the Skill of foretelling all Things to come. Take Epiflemon in your Company, repair towards her, and hear what the will fay unto you. She is possibly, quoth Epistemon, fome Canidia, (2) Sagana or Pythoniffe, either whereof with us is vulgarly called a Witch. I being the more eafily induced to give Credit to the Truth of this Character of her, that the Place of her Abode is vilely stained with the abominable Repute of abounding more with Sorcerers and Witches than ever did the Plains of Theffaly. (3) I should not, to my Thinking, go thither willingly, for that it feems to me a Thing unwarrantable, and altogether forbidden in the Law of Moses. We are not Jews, quoth Pantagruel, nor is it a Matter judiciously confess'd by her, nor authentically proved-by others that she is a Witch. Let us for the present sufpend our judgment, and defer till after you return from thence, the fifting and garbling of those Nicities. How know we but that the may be an eleventh Sybil, or a fecond Caffandra? But although the were neither, and the did not merit the Name or Title of any of these renowned Prophetesses, what Hazard, in the Name of God, do you run, by offering to talk and confer with her, of the instant Perplexity and Perturbation of your Thoughts? Seeing especially (and which is most of all) the is in the Estimation of those that are acquainted with her, held to know more, and to be of a deeper Reach of Understanding, than is either customary to the Country wherein she liveth, or to the Sex whereof she is. What Hindrance, Hurt, or Harm, doth the laudable Defire of Knowledge bring to any Man, well it from a Sot, a Pot, a Fool, a Stool, a Winter-mittain, a Truckle for a Pully, the Lid of a Goldsmith's Crucible, an Oil-bottle, or old Slipper? You may (4) remember to have read, or heard at least, that Alexander the Great, immediately after his having obtained a glorious Victory over the King Darius at Abela, refused in the Presence

⁽²⁾ Canidia, &c.] Famous Sorceresses mentioned by Horace.

⁽³⁾ Thessaly.] See Erasmus's Adages, at the Words Thessala-

⁽⁴⁾ You may remember.] See Lucian's ridiculous Orator. N 5

of the splendid and illustrious Courtiers that were about him, to give Audience to a poor certain despicable Fellow, who, through the Solicitations and Mediation of fome of his royal Attendants, was admitted humbly to beg that Grace and Favour of him: But fore did he repent, although in vain, a thousand and ten thousand Times thereafter, the furly State which he then took upon him to the Denial of so just a Suit, the Grant whereof would have been worth unto him the Value of a Brace of potent Cities. He was indeed victorious in Perfia, but withal fo far distant from Macedonia, his hereditary Kingdom, that the Joy of the one did not expel the Grief which through Occasion of the other he had inwardly conceived: For not being able with all his Power to find or invent a convenient Mean and Expedient, how to get or come by the Certainty of any News from thence; both by Reason of the huge Remoteness of the Places from one to another; as also, because of the impeditive Interposition of many great Rivers, the interjacent Obstacles of divers wild Defarts, and obstructive Interjection of fundry almost inaccessible Mountains: Whilft he was in this fad Quandary and follicitous Pensiveness, which, you may suppose, could not be of a small Vexation to him; considering that it was a Matter of no great Difficulty to run over his whole native Soil, possess his Country, seize on his Kingdom, install a new King on the Throne, and plant thereon foreign Colonies, long before he could come to have any Advertisement for it. For obviating the Jeopardy of so dreadful Inconveniency, and putting a fit Remedy thereto, a certain Sydomian Merchant of a low Stature, but high Fancy, very poor in Shew, and to outward Appearance of little or no Account, having prefented himself before him, went about to affirm and declare, that he had excogitated and hit upon a ready Mean and Way by the which those of his Territories at home should come to the certain Notice of his Indian Victories, and himself be perfectly informed of the State and Condition of Egypt and Macedonia within less than five Days. Whereupon the faid Alexander, plunged into a fullen Animadvertency of Mind, through his rash Opinion of the Improbability of performing a fo strange and

and impossible-like Undertaking, dismissed the Merchant without giving ear to what he had to fay, and vilify'd him. What could it have cost him to hearken unto what the honest Man had invented and contrived for his Good? What Detriment, Annovance, Damage, or Loss, could he have undergone to listen to the Discovery of that Secret which the good Man would have most willingly revealed unto him? Nature, I am perfuaded, did not, without a Caufe, frame our Ears open. putting thereto no Gate at all, nor shutting them up with any Manner of Inclosures, as she hath done unto the Tongue, the Eyes, and other such out-jetting Parts of the Body: The Cause, as I imagine, is, to the End, that every Day and every Night, and that continually, we may be ready to hear, and by a perpetual Hearing, apt to learn: For of all the Senses, it is the fittest for the Reception of the Knowledge of Arts, Sciences and Disciplines; and it may be, that Man was an Angel, (that is to fay, a Messenger sent from God) as Raphael was to Toby. Too fuddenly did he contemn, despise, and misregard him; but too long thereafter, by an untimely and too late Repentance did he do Penance for it. You fay very well, answered Epiflemon; yet shall you never for all that induce me to believe, that it can tend any Way to the Advantage or Commodity of a Man, to take Advice and Counfel of a Woman, namely, of fuch a Woman, and the Woman of fuch a Country. Truly I have found, (quoth Panurge, a great deal of Good in the Counsel of Women, chiefly in that of the old Wives amongst thein; who for every Time I confult with them, I readily get a Stool or two extraordinary, to the Solace of thy Bumbgut Passage. They are as Sloth-hounds in the Infallibility of their Scent, and in their Sayings no lefs Sententious than the Rubrics of the Law. Therefore in my Conceit it is not an improper Kind of Speech to call them sage or wife Women. In Confirmation of which Opinion of mine, the customary Style of my Language alloweth them the Denomination of Presage Women. The Epithet of fage is due unto them, because they are surpassing dexterous in the Knowledge of most Things. And I give them the Title of Prefage, for that they Divinely.

Divinely foresee, and certainly foresel future Contingencies, and Events of Things to come. Sometimes I call them not Maunettes, (5) but Monettes, from their wholesome Monitions like the Roman Juno. Whether it be so, ask Pythagoras, Socrates, Empedocles, and our Master (6) Ortuinus. I farthermore praise and commend above the Skies, the ancient memorable Institution of the pristine Germans, who ordained the Responses and Documents of Old Women to be highly extofled, most cordially reverenced, prized at a Rate, in nothing inferior to the Weight, Test, and Standard of the Sanctuary; and as they were respectfully prudent in receiving of these found Advices, so by honouring and following them did they prove no less fortunate in the happy Success of all their Endeavours. Witness the Old Wife Aurinia, (7) and the good Mother Vellede, in the Days of Vespasian. You need not any Way doubt, but that Feminine old Age is always fructifying in Qualities Sublime, I would have faid Sybilline. Let us go, by the Help; let us go, by the Virtue of God; let us go. Farewel, Friar John, I recommend the Care of my Codpiece to you. Well, quoth Epistemon, I will follow you, with this Protestation nevertheless, that if I happen to get a fure Information, or otherways find, that the doth use any Kind of Charm or Enchantment in her Responses, it may not be imputed to me for a Blame to leave you at the Gate of her House, without accompanying you any farther in.

(5) Maunettes.] Sluts. Male nitidae.

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(6) Master Ortuinus.] The same to whom the samous Epistles Obscurorum virorum are address'd. In one of them, a certain Person called Conrad Strildriot, tells Ortuinus, that his not sticking to some Old Woman, as he did, the said Doctor had given Offence to, and scandaliz'd the whole City of Cologne, in getting Henry Quantel the Bookseller's Maid with Child. Perhaps Rabelais here would give us to understand that Ortuinus, grown wifer and more cautious by the Noise this affair had made, e'en followed his old Nurse's Counsel, who was continually preaching to him to have to do with no other Woman but herself.

(7) Aurima.] Tacitus mentions both these in his De Moribus

Germanouum.

CHAP. XVII.

ed Plone and Condmon, in matter of the co

How Panurge Spoke to the Sybil of Panzouft.

HEIR Voyage was fix Days Journeying. On the Seventh was shewn unto them the House of the Vaticinatress standing on the Knape or Top of a Hill, under a large and spacious Walnut-tree. Without great Difficulty they entered into that Straw-thatched Cottage, fcurvily built, naughtily moveabled, and all befmoaked. It matters not, quoth Epistemon; Herachtus, the grand Scotift, and tenebrous darkfome Philosopher, was nothing aftonished at his Introit in such a coarse and pultry Habitation; for he did usually shew forth unto his Sectators and Disciples, That the Gods made as cheerfully their Refidence in thefe mean homely Mansions, as in sumptuous, magnific Palaces, replenished with all Manner of Delight, Pomp, and Pleasure. [I withal (1) do really believe, that the Dwelling-place of the fo famous and renowned Hecate, was just fuch another petty Cell as this is, when she made a Feast therein to the valiant Theseus.] And that of no other better Structure was the Cott or Cabin of Hyreus, or Oenopion, wherein Jupiter, Neptune, and Mercury were not ashamed, all three together, to harbour and fojourn a whole Night, and there to take a full and hearty Repast; for the Payment of the Shot. they thankfully pifs'd Orion.

They found the old Woman fitting in a Corner of her Chimney. Upon which, fays Epstemon, she is indeed a true Sybil, and the lively Pourtrait of one represented by the (2) $\tau \tilde{\eta}$ rappers of Homer. The old Hag was in a pitiful

⁽¹⁾ I withal, &c.] This Period is not in M. D. C's Edition of Rabelais.

⁽²⁾ The required. It should be Tent (not Th) Kapiron. Most of the modern Editors of Rabelais, (from whence Sir T. U. made his. Translation) by Mistake took Tent the dative Case of Tents an old. Woman, for the Pronoun Th; and so likewise did the Dutch Scholiast.

pitiful bad Plight and Condition, in matter of the outward State and Complexion of her Body, the ragged and tatter'd Equipage of her Person, in the Point of Accoutrement, and beggarly poor Provision of Fare for her Diet and Entertainment; for she was ill apparrelled, worse nourished, toothless, blear-eyed, Crook-shouldered, fnotty, her Nose still dropping, and herself still drooping, faint, and pithless. Whilst in this wofully wretched Cafe the was making ready for her Dinner, Porridge of wrinkled green Colworts, with a Sword of yellow Bacon, mixed with a twice before cooked Sort of watrish, unfavoury (3) poor Broth, extracted out of bare and hollow Bones. Epistemen faid, By the Cross of a Groat, we are to blame, nor shall we get from her any Response at all: For we have not brought along with us the Branch of Gold. I have, quoth Panurge, provided pretty well for that, for here I have it within my Bag, in the Substance of a Gold Ring, accompanied with fome fair Pieces of fmall Money. No fooner were these Words spoken, when Panurge coming up towards her, after the ceremonial Performance of (4) a profound and humble Salutation, prefented her with fix Neats-tongues dried in the Smoke, a great

The Words are Homer's in his Odyst. 1. xxiii. ver. 27. Teni Kapuroli loog or vetulæ fuliginosæ similis, a Comparison made by that sour-rilous Scrub Irus, who being deceived by the piteous Mien and Dress of Ulysses, likens that great Man to an old Woman, who not having once quitted her Fireside during the whole Winter, had been all that Time a smoak-drying herself in the Chimney-corner,

(3) Poor Broth, &c.] Savorades: a Limofin Word, (fays Cot-grave) for this same Bone-broth; not very Savoury, I reckon, for all its Name: But 'tis spoken, I suppose, by Way of Abuse, (Catachrestically) as the Latins sometimes call a Swimming-place (Notatoria) by the Name of a Fish-pond (Piscina), when there's not a Fish in it.

(4) Profound Salutation.] This Way of faluting is according to the Rules, as Verville, in his Le Moien de parvenir, afferts. His Words are, 'when the Gentleman was going to make a very low Bow to the Lady, Pray, Sir, faid the, forbear your Compliments:

None of your Hat; I beseech you be covered, Sir. Pray Madam, fays he, forbear Curtzing: None of your Buttocks; I beseech you, stand upright, Madam. Thus the Men salute with their Hat,

and the Women with their Breech.

Butter-

Butter-pot full of (5) fresh Cheese, a Boracho furnished with good Beverage, and a Ram's Cod stored with single Pence, newly coined: At last he, with a low Bow, put on her medical Finger a pretty handsome golden Ring, whereinto was writ artificially inchased a precious Toadstone of Beausse. This done, in a few Words, and very succincity, did he set open and expose unto her the motive Reason of his Coming, most civily and courteously entreating her that she might be pleased to vouchsafe to give him an ample and plenary Intelligence, concerning the suture good Luck of his

intended Marriage.

The old Trot for a While remained filent, penfive, and grinning like a Dog; then, after she had set her withered Breech upon the Bottom of a Bushel, she took into her Hands three old Spindles, which when she had turned and whirled betwixt her Fingers very diversly, and after feveral Fashions, she pryed narrowly into, by the Trial of their Points; the sharpest whereof she retained in her Hand, and threw the other two under Stone Trough; after this took a Pair of Yarn Windles or Reels which the nine Times unintermittedly veered, and frisked about, then at the ninth Revolution or Turn, without touching them any more, maturely perpending the Manner of their Motion, the very demurely waited on their Repose and Cessation from any further stirring. In Sequel whereof, she pulled off one of her wooden Pattens, put her Apron over her Head, as a Priest use to do his Amice, when he is going to sing Mass, and with a Kind of antick, gaudy, (6) party coloured String, knit it under her Neck. Being thus covered and muffled, the whiffed off a lufty good

(6) Party coloured String.] The Equipage of the old Heathen

Sorcereffes, See Lucian's false Prophet.

⁽⁵⁾ Fresh Cheese. Coscotons in the Original, which though Cotgrave calls fresh Cheese and likewise Gurds, is quite another Sort of Belly-timber, according to the Sieur Mouette's Description of it in the Account he gives of his Captivity at Fez and Morocco. It is an African Otla podrida, and promises to be a very good Dish. The Natives call it Cuscusu. If the Reader has no Mind to go and eat it on the Spot, he may see a Receipt how to make it here, in D. G.'s Notes on I. i. c. xxvii. of Rabelais.

Draught out of the Boracho, took three several Pence forth of the Ram-cod Fob, put them into as many Walnut-shells, which she set down upon the Bottom of a Feather-pot, and then after she had given them three Whisks of a Broom-besom athwart the Chimney, casting into the Fire half a Bevin of long Heather, or Furz, together with a Branch of dry Laurel, she observed with a very hush, and coy Silence, in what Form they did burn, and saw, that although they were in a Flame, they made no Kind of Noise, or crackling Din; hereupen she gave a most hideous horribly dreadful Shout, muttering betwixt her Teeth some few barbarous Words,

of a strange Termination.

This fo terrified Panurge, that he forthwith faid to Epistemon, the Devil mince me into a Gally-mafry, if I do not tremble for fear. (7) I do not think but that I am now inchanted; for she uttereth not ber Voice in the Terms of any Christian Language. O look, I pray you, bow she seemeth unto me, to be by three full Spans higher than the was, when the began to hood herfelf with her Apron. What meaneth this restless Wagging of her souchy Chaps? What can be the Signification of the uneven Shrugging of her hulchy Shoulders? to what End doth she quaver with her Lips, like a Monkey in the Difmembring of a Lobster? My Ears through Horror glow; ah! how they tingle. I think I hear the Skreaking of Procerpina; the Devils are breaking loofe to be all here. O, the foul, ugly, and deformed Beaft! Let us run away! by the Hook of God, I am like to die for Fear! I do not love the Devils; they vex me, and are unpleasant Fellows. Now let us fly, and betake us to our Heels. Farewel, Gammer; Thanks and Grammercy for your Goods. I will not marry, no, believe me, I will not; I fairly quit my Interest therein, and totally abandon and pronounce it, from this Time forward, even as much as at prefent. With this, as he endeavoured to make an Escape out of the Room, the old Crone did anticipate his Flight, and make him stop; the Way how she prevented him was this: Whilst in her Hand she held

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⁽⁷⁾ I do not, &c.] What's in Italick is not in D. C.'s Edition.

the Spindle, she hurried out to a back-yard close by her Lodge, where after she had peeled off the Barks of an old Sycamore, three several Times, she very summarily, upon eight Leaves which dropt from thence, wrote with the Spindle-point some curt, and briefly couched Verses, which she threw into the Air, then said unto them, Search after them if you will; find them if you can; the satal Destinies of your Marriage are written in them.

No sooner had she done thus speaking, when she did withdraw herself unto her lurking Hole, where on the upper Seat of the Porch, she tucked up her Gown, her Coats and Smock, as high as her Armpits, and gave them a full Inspection of the Nockandree(8) which being perceived by Panurge, he said to Epistemon, Gods Bodkins, I see the (9) Sybil's Hole, where many have perished: Let's sly this Hole. She suddenly then bolted the Gate behind her and was never since seen any more. They jointly ran in haste after the sallen and dispersed Leaves, and gathered them up at last; though not without great Labour and Toil, for the Wind had scattered them amongst the Thorn-bushes of the Valley. When they had ranged them each after other in their due Places, they sound out their Sentence, as it is metrified in this Octastic:

(10) Thy Fame upheld,

Even so, so:

And she with Child

Of thee: No.

Thy good End

Suck she shall,

And slay thee, Friend,

But not all.

CHAP.

⁽⁸⁾ The Nockandree. La Cul, &c. i. e. the Devil's Arfe in the Peak and the Peak beyond.

⁽⁹⁾ The Sybil's Hole. Virgil Eneid, 1. 6. borrendæque procul secreta Sibylla Antrum immane petit.

⁽¹⁰⁾ Thy Fame upbeld, These two Lilliputian Lines are wrong Even so, so: In the English, and should run thus, as the Reader will see presently.

CHAP. XVIII.

How Pantagruel and Panurge did diverfly expouna the Verses of the Sybil of Panzoust.

THE Leaves being thus collected, and orderly disposed, Epistemon and Panurge returned to Pantagruel's Court, partly well pleafed, and other Part discontented; glad for their being come back, and vexed for the Trouble they had fustained by the Way, which they found to be craggy, rugged, stony, rough, and ill adjusted. They made an ample and full Relation of their Voyage unto Pantagruel; as likewise of the Estate and Condition of the Sybil. Then having prefented to him the Leaves of the Sycamore, they shew him the fhort and twattle Verses that were written in them. Pantagruel having read and confidered the Whole Sum and Substance of the Matter, fetched from his Heart a deep and heavy Sigh, then faid to Panurge: You are now, forfooth, in a good taking, and have brought your Hogs to a fine Market: the Prophecy of the Sybil doth explain and lay out before us, the very fame Predictions which have been denoted, foretold, and prefaged to us by the Decree of the Virgilian Lots, and the Verdict of your own proper Dreams; to wit, that you shall be very much difgraced, shamed, and discredited by your Wife: for that fhe will make you a Cuckold in prostituting herself to others, being big with Child by another than you; will steal from you a great Deal of

> Thy Fame will be shell'd, By her, I trow, &c.

T'esgoussera
De renom.
Engroissera,
De toy; non.
Te sucera
Le bon bout.
T'escorchera,
Mais non tout.

These are the eight Verses, which must be read in this Order. They were traced on so many Sycamore Leaves. your Goods, and will beat you, feratch, and bruife you even to plucking the Skin in apart from off you; will leave the Print of her Blows in some Member of your Body. You understand as much, answered Panurge, in the veritable Interpretation and expounding of recent Prophesies, (1) as a Sow in the Matter of Spicery. Be not offended (Sir I befeech you) that I speak thus boldly; for I find myself a little in Choler, and that not without Caufe, feeing it is the Contrary that is true, take heed, and give attentive Ear unto my Words: The old Wife faid, that as the Bean is not feen till first it be unhuskt, and that its Swad or Hull be helled, and peeled from off it: fo is it that my Virtue and transcendent Worth will never come by the Mouth of Fame, to be blazed abroad proportionable to the Height, Extent, and Measure of the Excellency thereof, until previously I get a Wife, and make the full Half of a married Couple. How many Times have I heard you fay, that the Function of a Magistrate, or Office of Dignity, discovereth the Merits, Parts, and Endowments of the Person so advanced and promoted, and what is in him; that is to fay, we are then best able to judge aright of the Deservings of a Man, when he is called to the Management of Affairs; for when before he lived in a private Condition, we could have no more certain Knowledge of him, than of a Bean within its Husk. And thus stands the first Article explained: otherways could you imagine, that the good Fame, Repute, and Estimation of an Honest Man, should depend upon the Tail of a Whore?

Now to the Meaning of the fecond Article: My Wife will be with Child, (here lies the prime Felicity of Marriage) but not of me. Copfody, that I do be-

⁽¹⁾ As a Sow in the Matter of Spicery. A Proof that Swine are dainty mouthed upon Occasion, but above all very quick scented, is their being made Use of (by tying a String to their Leg) to find out where Trustes lie in the Ground, which they would presently devour as soon as they have rooted them out, were they not muzzled. So that the Proverb which speaks ironically of a Sow's Taste for Spicery, is not properly to be understood of Aromatics, but only Sugar-plums and other Sweet-meats which they no more value than they do a Pearl.

lieve indeed: It will be of a pretty little Infant: O, how heartily I shall love it! I do already doat upon it; for it will be my dainty Fedle-darling, my gentiel Dilliminion. From thenceforth no Vexation, Care, or Grief, shall take such deep Impression in my Heart, how hugely great or vehement soever it otherways appear; but that it shall evanish forthwith, at the Sight of that my suture Babe; and at the Hearing of the Chat and Prating of its childish Gibbridge: And blessed be the old Wife. By my truly, I have a Mind to settle some good Revenue or Pension upon her, out of the readiest Increase of the Lands of my Salmigondinois; not an inconstant, and uncertain Rent-seek, like that of witless, giddy-headed Batchelors, but sure and fixed, of the Nature of the well-payed Incomes of regenting Dostors.

If this Interpretation doth not please you, think you my Wife will bear me in her Womb? conceive with me? be of me delivered, as Women use in Childbed to bring forth their young Ones? so as that it may be said, Panurge is a second Bacchus, he hath been twice born; he is re-born, as was Proteus, one Time of Thetis, and secondly, of (2) the Mother of the Philosopher Apollonius. As were the (3) two Palici near the Flood Simathos, in Sicily. His Wife was big of Child with him. In him is renewed and begun again the (4) Palintocy of the Megarians, and the Palingenesse of Democritus. Fie upon such Errors; to hear Stuff of that Nature rends mine Ears.

The Words of the third Article are: She will such me at my best End. Why not? that pleaseth me right well. You know the Thing, I need not tell you, that it is my intercrural Pudding with one End. I swear and pro-

⁽¹⁾ The Mother, &c.] See Philostratus, l. i. c. iii. of Apollonius's

⁽³⁾ The two Palici.] The two Palici or Palifei; Two Brethren, the Sons of Jupiter and of the Nymph Thalia or Ætna, who for Fear of Juno, defired the Earth to open and hide her; so it did, and there she was ten Months, and then it let her out again, and she brought forth her Children; whence they were called Palici, από τοῦ πάλιν ἴκτοθαι. Camb. Dict. Macrob. Saturn. l. v. c. xxix.

⁽⁴⁾ The Palintocy.] See Plutarch in his Questions about Greek Affairs.

mife, that in what I can, I will preferve it fappy, full of juice, and as well victualled for her Use as may be; fhe shall not fuck me, I believe, in vain, nor be destitute of her Allowance; there shall her justum both in Peck and Lippy be furnished to the full eternally. You expound this Passage allegorically, and interpret it to Theft and Larceny. I love the Exposition, and the Allegory pleafeth me; but not according to the Sense whereto you firetch it. It may be that the Sincerity of the Affection which you bear me, moveth you to harbour in your Breast those refractory Thoughts concerning me, with a Suspicion of my Adversity to come. We have this Saying from the Learned, That a marvelously fearful thing is Love, and that true Love is never without Fear. But, Sir, according to my Judgment, you do underfland both of and by yourself, that here Stealth fignifieth nothing elfe, no more than in a thousand other places of Greek and Latin, Old and Modern Writings, but the fweet Fruits of amorous Dalliance, which Venus liketh best when reap'd in secret, and cull'd by fervent Lovers filchingly.

Why fo? I prithee tell: Because when the Feat of the loofe-coat Skirmish happeneth to be done under-hand and privily, between two Doors athwart the Steps of a Pair of Stairs, lurkingly, and in Covert, behind a Suit of Hangings, or close hid and trussed upon an unbound Faggot, it is more pleafing to the Cyprian Goddess (and to me also, I speak this without Prejudice to any better, or more found Opinion) than to perform that Culbusting Art, after the Cynic Manner, in the View of the clear Sun-shine, or in a rich Tent, under a precious stately Canopy, within a glorious and fublime Pavilion, or yet on a foft Couch, betwixt rich Curtains of Cloth of Gold, without Affrightment; at long intermediate Respits, enjoying of Pleasures and Delights a Belly-full, all at great Ease, with a huge fly-flap Fan of Crimson Sattin, and a Bunch of Feathers of some East India Offrich, ferving to give Chace unto the Flies all round about: whilst in the Interim, the Female picks her Teeth with a stiff Straw, pick'd even then from out of

the Bottom of the Bed she lies on.

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If you be not content with this my Exposition, are you of the Mind that my Wife will fuck and sup me up as People use to gulp and swallow Oysters out of the Shell? Or as the Cilician Women, according to the Testimony of (5) Dioscorides, were wont to do the Grain of Alkermes? Assuredly that is an Error. Who seizeth on it, doth neither gulch up, nor swill down; but takes away what hath been packed up, catcheth, snatcheth,

and plies the Play of Hey-pafs, Repafs.

The fourth Article doth imply, That my Wife will flay me, but not at all. O the fine Word! You interpret this to beating Strokes and Blows. Speak wifely: Will you eat a Pudding? Sir, I befeech you to raife up your Spirits above the low-fized Pitch of earthly Thoughts, unto that Height of fublime Contemplation, which reacheth to the Apprehension of the Mysteries and Wonders of Dame Nature. And here be pleased to condemn yourfelf, by a renouncing of those Errors which you have committed very grofly, and fomewhat perverfly, in expounding the prophetic Sayings of the Holy Sybil. Yet put the Case (albeit I yield not to it) that by the Instigation of the Devil, my Wife should go about to wrong me, make me a Cuckold downwards to the very Breech, diffrace me otherways, steal my Goods from me; yea, and lay violently her Hands upon me; she nevertheless should fail of her Attempts, and not attain to the proposed End of her unreasonable Undertakings. The Reason which induceth me hereto, is grounded totally on this last point, which is extracted from the profoundest Privacies of a Monastic Pantheology. The good Friar Arthur Wagtaile told me once, upon a Monday Morning, as we were (if I have not forgot) eating a Bushel of Trotter-pies; and I remember well it rained hard: God give him the good-morrow. The Women at the Beginning of the World, or a little after, conspired to flay the Men quick, because they found the Spirit of Mankind inclined to domineer it, and bear rule over them upon the Face of the whole Earth. In Pursuit of this their Resolution, they promised, swore, and covenanted amongst themselves by the pure Faith

⁽⁵⁾ Dioscorides.] L. iv. c. lxiii.

they owe to the nocturnal Sanct Rogero. But O the vain Enterprises of Women! O the great Fragility of that Sex Feminine! They did begin to flay the Man, or (6) pill him, as fays Catullus, at that Member which of all the Body they loved best; to wit, the nervous and cavernous Cane; and that above five thousand Years ago; yet have they not of that small Part alone flayed any more till this Hour but the Head. In meer Despite whereof the Jews snip off that Parcel of the Skin in Circumcifion, chufing far rather to be called Clip-yard, and Rascals, than to be flayed by Women, as are other Nations. My Wife, according to this Female Covenant, will flay it to me, if it be not fo already. I heartily grant my Confent thereto, but will not give her Leave to flay it all: Nay, truly will I not, my noble King. Yea, but quoth Epistemon, you fay nothing of her most dreadful Cries and Exclamations, when the and we both faw the Laurel-bough burn without yielding any Noise or Crackling. You know it is a very difinal omen, and inauspicious sign, unlucky Indice, and Token formidable, bad, difastrous, and most unhappy, as is certified by Propertius, Tibullus, the quick Philosopher Porphyrus, Enflathius, on the Iliads of Homer and by many others.

Verily, verily, quoth Panurge, brave are the Allegations which you bringme, and Testimonies of two-stooted Calves. These Men were Fools, as they were Poets; and Dotards, as they were Philosophers; full of Folly,

as they were of Philosophy.

(6) Pill bim.] Catullus, Epigr. lix. speaking of his faithles, falle-hearted Lesbia.

The said near value bears the Secretary for

Nunc in-quadriviis, & angiportis. Glubit magnanimos Remi nepotes.

CHAP. XIX.

How Pantagruel praiseth the Counsel of dumb Men.

Antagruel, when this Discourse was ended, held for a pretty While his Peace, feeming to be exceeding fad and penfive, then faid to Panurge, the malignant Spirit misleads, beguileth and seduceth you. I have read that in Times past the surest and most veritable Oracles were not those which either were delivered in Writing, or uttered by Word of Mouth in speaking: for many Times, in their Interpretation, right witty, learned, and ingenious Men have been deceived thro' Amphibologies, Equivox, and Obscurity of Words, no less than by the Brevity of their Sentences. For which Cause Apollo the God of Vaticination, was furnamed (1) Aosiac. Those which were represented then by Signs and outward Gestures were accounted the truest and the most infallible. Such was the Opinion of Heraclitus: And Jupiter did himself in this Manner give forth in Amon frequently Predictions: nor was he fingle in this Practice; for Apollo did the like amongst the Assyrians. His prophefying thus unto those People, moved them to paint him with a large long Beard, and Clothes befeeming an old fettled Person, of a most sedate, stayed, and grave Behaviour; not naked, young and beardless, as he was pourtrayed most usually amongst the Grecians. Let us make Trial of this Kind of Fatidicency; and go you to take Advice of fome dumb Person without any speaking. I am content, quoth Panurge. But, fays Pantagruel, it were requisite that the Dumb you consult with be fuch as have been deaf from the Hour of their Nativity, and confequently dumb; for none can be fo lively, natural, and kindly dumb, as he who never heard.

How is it, quoth Panurge, that you conceive this Matter? If you apprehend it fo, that never any spoke, who had not before heard the Speech of others, I will

⁽¹⁾ Aokas.] See the Saturnalia of Macrobius, l. i. c. xvii. from

from that Antecedent bring you to infer very logically a most absurd and paradoxical Conclusion. But let it pass; I will not insist on it. You do not then believe (2) what Herodotus wrote of two Children, who at the special Command and Appointment of Psammeticus King of Ægypt, having heen kept in a pretty Country Cottage, where they were nourished and entertained in a perpetual Silence, did at last, after a certain long Space of Time, pronounce this Word Bee, which in the Phrygian Language fignifieth Bread. Nothing lefs, quoth Pantagruel, do I believe, than that it is a meer abusing of their Understandings, to give Credit to the Words of those, who say that there is any such Thing as a natural Language. All Speeches have had their primary Origin from the arbitrary Institutions, Accords, and Agreements of Nations, in their respective Condescendments to what should be noted and betokened by them. An articulate Voice (according to the Dialecticians) hath naturally no Signification at all; for that the Sense and Meaning thereof did totally depend upon the good Will and Pleafure of the first Deviser and Imposer of it. I do not tell you this without a Cause; for Bartholus, Lib. v. De Verb. Oblig. very feriously reporteth, that even in his Time there was in Eugubia, one named Sir Nello de Gabrielis, who although he by a fad Mischance became altogether deaf, understood nevertheless every one that talked in the Italian Dialect, howfoever he expressed himself; and that only by looking on his external Gestures, and casting an attentive Eve upon the divers Motions of his Lips and Chaps. I have read, I remember also, in a (3) very literate and eloquent author, that Tyridates, King of Armenia, in the Days of Nero, made a Voyage to Rome, where he was received with great Honour and Solemnity, and with all Manner of Pomp and Magnificence: yea, to the End there might be a fempiternal Amity and Correspondence preserved betwixt him and the Roman Senate, there was no remarkable Thing in the whole City, which was

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⁽²⁾ What Herodotus, wrote, &c.] In the Beginning of 1. ii.

⁽³⁾ A very literate, &c.] Lucian, in his Dialogue of Dancing. See Suetonius, Pliny, and Tacitus, on this Armenian King's visiting

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not shewn unto him. At his Departure, the Emperor bestowed upon him many ample Donations of an inestimable Value: And befides the more intirely to testify his Affection towards him, heartily entreated him to be pleased to make Choice of any whatsoever Thing in Rome was most agreeable to his Fancy; with a Promise juramentally confirmed, that he should not be refused of his Demand. Thereupon, after a fuitable Return of Thanks for fo gracious an Offer, he required a certain Jackpudding, whom he had feen to act his Part most egregioufly upon the Stage, and whose Meaning (albeit he knew not what it was he had spoken) he understood perfectly enough by the Signs and Gesticulations which he had made. And for this Suit of his, in that he asked nothing else, he gave this Reason, That in several wide and spacious Dominions which were reduced under the Sway and Authority of his fovereign Government, there were fundry Countries and Nations much differing from one another in Language, with whom, whether he was to speak unto them, or give any Answer to their Requests, he was always necessitated to make Use of divers Sorts of Truchmen and Interpreters: Now with this Man alone, fufficient for supplying all their Places, will that great Inconveniency hereafter be totally removed; feeing he is fuch a fine Gesticulator, and in the Practice of Chirology an Artist so compleat, expert, and dextrous, that with his very Fingers he doth fpeak. Howfoever you are to pitch upon fuch a dumb one as is deaf by Nature, and from his Birth; to the End that his Gestures and Signs may be the more naturally and truly prophetic, and not counterfeit by the Intermixture of some adulterate Lustre and affectation. Yet whether this dumb Person shall be of the Male or Female Sex is in your Option, lieth at your Discretion, and altogether dependeth on your Election.

I would more willingly, quoth Panurge, confult with, and be advised by a dumb Woman, were it not that I am afraid of two Things. The first is, that the greater Part of Women, whatever it be that they see, do always represent unto their Fancies, think and imagine, that it hath some Relation to the sugred entering of the goodly Ithyphalles, and graffing in the Cleft of the overturned Tree,

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Tree, the quick-fet Imp of the Pin of Copulation. Whatever Signs, Shews, or Gestures we shall make, or whatever our Behaviour, Carriage, or Demeanour shall happen to be in their View and Presence, they will interpret the whole in Reference to the Act of Androgynation, and the culbatizing Exercise, by which Means we shall be abusively disappointed of our Designs, in Regard that the will take all our Signs for nothing elfe but Tokens and Representations of our Defire to entice her unto the Lists of a Cyprian Combat or Catsenconny Skirmish. Do you remember (4) what happened at Rome two hundred and threescore Years after the Foundation thereof? A young Roman Gentleman encountering by Chance at the Foot of Mount Celion, with a beautiful Latin Lady, named Verona, who from her very Cradle upwards, had always been both Deaf and Dumb, very civilly asked her, (not without a Chironomatic Italianifing of his Demand, with various Jectigation of his Fingers, and other Gesticulations, as yet customary amongst the Speakers of that Country) (5) what Senators in her Defcent from the Top of the Hill she had met with going up thither. For you are to conceive, that he knowing no more of her Deafness than Dumbness, was ignorant of both. She in the mean Time, who neither heard, nor understood so much as one Word of what he had faid; straight imagin'd, by all that she could apprehend in the lovely Gesture of his manual Signs, that what he then required of her was, what herfelf had a great Mind to, even that which a young Man doth naturally defire of a Then was it, that by Signs (which in all, Occurrences of venereal Love are incomparably more attractive, valid, and efficacious than Words) fhe beckoned to him to come along with her to her House; which when he had done, the drew him afide to a privy Room, and then made a most lively alluring Sign unto him, to thew that the Game did please her. Whereupon with-

(5) What Senators. It is in the Original, What Hour of the Day

at was by the Clock of the Tarpean Rock.

⁽⁴⁾ What happen'd, &c.] The Ground-work and Substance of this Story is taken from Guevara, ch. xxxvii. of the original Spanish of the fabulous Life he has given the World of the Emperor Marcus Aurelius. See more of this in D. C.

out any more Advertisement, or so much as the uttering of one Word on either Side, they fell to, and bringuar-

difed it luftily.

The other Cause of my being averse from consulting with dumb Women, is, that to our Signs they would make no Answer at all, but suddenly fall backwards in a divarication Posture, to intimate thereby unto us the Reality of their Confent to the supposed Motion of our tacit Demands. Or if they should chance to make any Contre-figns responsory to our Propositions, they would prove fo foolish, impertinent, and ridiculous, that by them ourselves should easily judge their Thoughts to have no Excursion beyond the duffling Academy. You know very well how at Brignoles (6) when the religious Nun, Sister Fathum, was made big with Child by the young Stiffly-fland-to't, her Pregnancy came to be known, and she cited by the Abbess, and in a full Convention of the Convent, accused of Incest. Her Excuse was, that she did not consent thereto, but that it was done by the Violence and impetuous force of the Friar Stifflyfland-to't. Hereto the Abbess very austerely replying, thou naughty wicked Girl, why didft thou not cry, A Rape, a Rape, then should all of us have run to thy Succour. Her Answer was, that the Rape was committed in the Dorter, where she durst not cry, because it was a Place of fempiternal Silence. But, (quoth the Abbess) thou naughty Wench, why didst not thou then make fome Sign to those that were in the next Chamber befide thee? To this she answered, that with her Buttocks The made a Sign unto them, as vigorously as she could, yet never one of them did fo much as offer to come to her Help and Affifance. But, quoth the Abbefs, thou fcurvy Baggage, why didst thou not tell it me immediately atter the Perpetration of the Fact, that fo we might rderly, regularly and canonically have accused him? I

would

⁽⁶⁾ When the religious Nun, &c.] This Story was publicly told, tho' with not fo much additional Circumstance as Rabelars tells it, by a Dominican Friar, a Cotemporary of Erasmus. He told it to his Auditory in Order to divert them after a melancholy Sermon he had been preaching to them on a Good-Friday. See Erasmus in his Colloquy, intitled, Ichobyophagia. and l. ii. of his De Arte Concionandi.

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would have done fo, had the Case been mine, for the clearer Manifestation of mine Innocency. I truly, Madam, would have done the like with all my Heart and Soul, quoth Sister Faibum, but the fearing I should remain in Sin, and in the Hazard of eternal Damnation, if prevented by a fudden Death, I did confess myself to the Father Friar before he went out of the Room, who for my Penance enjoined me not to tell it, or reveal the Matter to any. It were a most enormous and horrid Offence, detestable before God and the Angels, to reveal a Confession; such an abominable Wickedness would have possibly brought down Fire from Heaven, wherewith to have burnt the whole Nunnery, and fent us all headlong to the bottomless Pit, to bear Company with Cora, Dathan, and Abiram. You will not, quoth Pantagruel, with all your Jesting, make me laugh; I know that all Monks, Friars, and Nuns, had rather violate and infringe the highest of the Commandments of God, than break the least of their provincial Statutes.

Take you therefore Goatsnose, a Man very fit for your present Purpose; for he is, and hath been, both dumb and deaf from the very remotest Infancy of his Childhood.

CHAP. XX.

How Goatsnose by Signs maketh Answer to Pa-

To Pantagruel's Court; at his Arrival to which Panurge gave him a fat Calf, the half of a Hog, two Puncheons of Wine, one Load of Corn, and thirty Franks of small Money: then having brought him before Pantagruel, in Presence of the Gentlemen of the Bedchamber, he made this Sign unto him. He yawned a long Time, and in yawning made, without his Mouth with the Thumb of his right Hand, the Figure of the Greek Letter Tau by frequent Reiterations. Afterwards

terwards he lifted up his Eyes to Heaven-wards, then turned them in his Head like a She-goat in the painful Fit of an abortive Birth, in doing whereof he did cough and figh exceeding heavily: This done, after that he had made Demonstration of the Want of his Codpiece. he from under his Shirt took his Placket-racket in a full Gripe, making it therewithal clack very melodiously betwixt his Thighs: Then no fooner had he with his Body stooped a little forwards, and bowed his left Knee, but that immediately thereupon holding both his Arms on his Breast, in a loose faint-like Posture, the one over the other, he paused a while. Goatsnose looked wistly upon him, and having heedfully enough viewed him all over, he lifted up into the Air his left Hand, the whole Fingers whereof he retained Fift-ways closed together. except the Thumb and the Fore-finger, whose Nails he foftly joined and coupled to one another. I understand, quoth Pantagruel, what he meaneth by that Sign: It denotes Marriage, and withal the Number Thirty, according to the Profession of Pythagoreans. You will be Married. Thanks to you, quoth Panurge, in turning himself towards Goatsnose, my little Sewer, pretty Master's-mate, dainty Baily, curious Serjeant-marshal, and jolly Catchpole-leader. Then did he lift higher up than before his faid left Hand, stretching out all the five Fingers thereof, and fevering them as wide from one another as he possibly could get done. Here, fays Pantagruel, doth he more amply and fully infinuate unto us, by that Token which he sheweth forth of the Quinary Number, that you shall be married. Yea, that you shall not only be affianced, betrothed, wedded, and married, but that you shall farthermore cohabit, and live jollily and merrily with your Wife; for Pythagoras called five the nuptial Number, which, together with Marriage, fignifieth the Consummation of Matrimony, because it is composed of a Ternary, the first of the odd, and Biwary, the first of the even Numbers, as of a (1) Male and Female knit and united together. In very deed it was the Fashion of old in the City of Rome at Marriage

Festivals,

⁽¹⁾ As of a Male, &c.] See Plutarch in his Questions concerning Roman Affairs.

Festivals to light five wax Tapers, nor was it permitted to kindle any more at the magnific Nuptials of the most potent and wealthy; nor yet any fewer at the penurious Weddings of the poorest and most abject of the World. Moreover, in Times past, the Heathen, or Paynims, implored the Affistance of five Deities, or of one Deity, helpful (at least) in five feveral-good Offices to those that were to be married: of this Sort were the nuptial Jove; Juno, President of the Feast; the fair Venus; Pitho, the Goddess of Eloquence and Persuasion; and Diana, whose Aid and Succour was required to the Labour of Then shouted Panurge, O, the gentle Child-bearing. Goatsnoje, I will give him a Farm near Cinais, and a Wind-mill hard by Mirebalis. Hereupon the dumb Fellow fneezeth with an impetuous Vehemency, and huge Concussion of the Spirits of the whole Body, withdrawing himself in so doing with a jerking Turn towards the left Hand. By the Body of a Fox new flain, gouth Pantagruel, what is that? this maketh nothing for your Advantage; for he betokeneth thereby that your Marriage will be inauspicious and unfortunate. This fneezing (according to the Doctrine of (2) Terpsion) is the Socratic Demon: which if done towards the right Side, it imports and portendeth, that boldly, and with all Affurance, one may go whither he will, and do what he listeth, according to what Deliberation he shall be pleased to have thereupon taken: his Entries in the Beginning, Progress in his Proceedings, and Success in the Events and Issues will be all lucky, good, and happy. The quite contrary thereto is thereby implied and prefaged, if it be done towards the left. (3) You, quoth Panurge, do take always the Matter at the worst, and continually, like another Davus, casteth in new Disturbances and Obstructions; I believe nothing of the Matter, nor ever yet did I know this old paultry Terphon worthy of Citation, but in Points only of Cosenage and Imposture. Nevertheless, qutoh Pantagruel, Cicero hath written I

⁽²⁾ Terpfion.] See Platarch, in his Treatife of Socrates's Dx-mon.

⁽³⁾ Towards the left.] This was the Doctrine of the Greeks, but that of the Romans was clean the contrary. See Gicero, l. ii. De Divinatione.

know not what (4) to the same purpose in his Second

Book of Divinations.

Panurge then turning himself towards Geatsnose, made this Sign unto him. He inverted his Eye-lids upwards, wrenched his Jaws from the right to the left Side, and drew forth his Tongue half out of his Mouth; this done, he posited his left Hand wholly open, (the Mid-finger wholly excepted, which was perpendicularly placed upon the Palm thereof) and fet it just in the Room where his Codpiece had been. Then did he keep his right Hand altogether shut up in a Fist, fave only the Thumb, which he straight turned backwards directly under the right Arm-pit, and fettled it afterwards on that most eminent Part of the Buttocks which the Arabs call the Al-Katim. Suddenly thereafter he made this Interchange; he held his right Hand after the Manner of the left, and posited it on the Place wherein his Codpiece fometime was, and retaining his left Hand in the Form and Fashion of the right, he placed it upon his Al-Katim. This altering of Hands did he reiterate nine feveral Times; at the last whereof, he reseated his Eyelids in their own first natural Position. Then doing the like also with his Jaws and Tongue, he did cast a squinting Look upon Goatsnose, diddering and shivering his Chaps, as Apes use to do, and Rabbits, whilst almost starved with Hunger, they are eating Oats in the Sheaf.

Then was it that Goatsnose lifting up into the Air his right Hand wholly open and displayed, put the Thumb thereof even close into its first Articulation, between the two third Joints of the middle and ring Fingers, pressing about the said Thumb thereof very hard with them both, and whilst the remainent Joints were contracted and shrunk in towards the Wrist, he stretched forth with as much Straitness as he could, the fore and little Fingers. That Hand thus framed and disposed of, he laid and posited upon Panurge's Navel, moving withal continually the aforesaid Thumb, and bearing up, sup-

porting,

⁽⁴⁾ I know not what, &c.] Quae si suscipiamus, says Cicero there, pedis offensio nobis, & abruptio corrigiæ, & sternutamenta erunt observanda. Which, from his Principles, does not suppose that any presages can be grounded on Sneezing at all, much less upon Sneezing either on the right or lest Hand.

porting or under-propping that Hand upon the above specified, and fore and little Fingers, as upon two Legs. Therefore did he make in this Posture his Hand by little and little, and by Degrees and Paufes, fucceffively to mount from athwart the Belly to the Stomach, from whence he made it to ascend to the Breast, even upwards to Panurge's Neck, still gaining Ground, till having reached his Chin he had put within the Concave of his Mouth his afore-mentioned Thumb: then fiercely brandishing the whole Hand, which he made to rub and grate against his Nose, he heaved it farther up, and made the Fashion, as if with the Thumb thereof he would have put out his Eyes. With this Panurge grew a little angry, and went about to withdraw, and rid himself from this ruggedly untoward dumb Devil. But Goatfnose in the mean Time, prosecuting the intended Purpose of his prognofticatory Response, touched very rudely with the above-mentioned shaking Thumb, now his Eyes, then his Forehead, and after that, the Borders and Corners of his Cap. At last, Panurge cried out, faying, Before God, Master Fool, if you do not let me alone, or that you will prefume to vex me any more, you shall receive from the best Hand I have a Mask, wherewith to cover your rascally scoundrel Face, you paultry shit-Then faid Friar John, he is deaf, and doth not understand what thou fayest unto him. Bulliballock, make Sign to him of a Hail of Fisticutts upon the Muzzle.

What the Devil, quoth Panurge, means this bufy, restless Fellow? What is it that this Polypragmonetic Ardelione to all the Fiends of Hell doth aim at ? rehath almost thrust out mine Eyes, as if he had be n to poach them in a Skillet with Butter and Eggs. By God, da Jurandi, I will feast you with Flirts and Raps on the Snout, interlarded with a double Row of Bobs and Finger Filipings? Then did he leave him in giving him by Way of Salvo a Volley of Farts for his Farewel. Goatfnose perceiving Panurge thus to slip away from him, got before him, and by meer Strength enforcing him to stand, made this Sign unto him. He let fall his right Arm towards his Knee, on the fame Side as low as he could, and raising all the Fingers of that Hand into a 0 5 close close Fift, past his dexter Thumb betwixt the foremost and Mid-fingers thereto belonging. Then fcrubbing and fwinging a little with his left Hand alongst, and upon the uppermost, in the very Bought of the Elbow of the faid dexter Arm, the whole Cubit thereof by Leifure. fair, and foftly, at these thumpatory Warnings, did raise and elevate itself even to the Elbow, and above it. on a fudden did he then let it fall down as low as before: and after that, at certain Intervals and fuch Spaces of Time, raising and abasing it, he made a Shew thereof to Panurge. This fo incenfed Panurge, that he forthwith lifted his Hand to have strucken the dumb Royster, and given him a found Whirret on the Ear, but that the Respect and Reverence which he carried to the Presence of Pantagruel, restrained his Choler, and kept his Fury within Bounds and Limits. Then faid Pantagruel, If the. bare Signs now vex and trouble you, how much more grievously will you be perplexed and disquieted with the real Things, which by them are represented and fignified. All Truths agree, and are confonant with one another: this dumb Fellow prophefieth and foretelleth that you will be married, cuckolded, beaten, and robbed, As for the Marriage, quoth Panurge, I yield thereto, and acknowledge the verity of that Point of his Prediction: as for the rest I utterly abjure and deny it; and believe Sir, I befeech you, if it may please you so to do, that in the Matter of Wives and Horses, (5) never any Man was predestinated to a better Fortune than I.

CHAP. XXI.

How Panerge confulteth with an old French Poet, named Raminagrobis.

I Never thought, said Pantagruel, to have encountered with any Man so headstrong in his Apprehensions, or

(5) In the Matter of Wives and Horses, &c.] Alluding to a Proverb, That there's more Deceit in Women and Horses, than in any other Creatures whatever. See Laurence Jouhert's Vulgar Errors, Part I. L. v. c. iv.

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in his Opinions so wilful, as I have sound you to be, and see you are. Nevertheless, the better to clear and extricate your Doubts, let us try all Courses, and leave no Stone unturned, nor Wind unsailed by. Take good Heed to what I am to say unto you. The Swans, which are Fowls consecrated to Apollo, never chaunt but in the Hour of their approaching Death, especially in the Meander Flood, which is a River that runneth along some of the Territories of Phrygia. This I say, because Elianus and Alexander Myndius, write, that they had seen several Swans in other Places die, but never heard any of them sing or chaunt before their Death. However, it passets for current that the imminent Death of a Swan is presaged by his foregoing Song, and that no Swan.

dieth until previously he have fung.

After the same Manner, Poets, who are under the Protection of Apollo, when they are drawing near their latter End, do ordinarily become Prophets, and by the Inspiration of that God, sing sweetly, in vaticinating Things which are to come. It hath been likeways. told me frequently, That old decripit Men upon the Brinks of Charon's Banks, do usher their Decease with a Disclosure, all at Ease (to those that are desirous of such Informations) of the determinate and affured Truth of future Accidents and Contingencies. I remember also that Aristophanes, in a certain Comedy of his, calleth old Folks, Sybils. O de year ElGulliac, for as when being upon a Pier of the Shore, we see afar off Mariners, feafaring Men, and other Travellers alongit the curled Waves of azure Thetis, within their Ships, we then confider them in Silence only, and feldom proceed any farther than to wish them a happy and prosperous Arrival: but when they do approach near to the Haven, and come to wet their Keels within their harbour, then both with Words and Gestures we salute them, and heartily congratulate their Access safe to the Port wherein we are ourselves. Just so the Angels, Heroes, and good Demons (according to the Doctrine of Platonics) when they fee Mortals drawing near unto the Harbour of the Grave, as the most fure and calmest Port of any, full of Repose, Ease, Rest, Tranquillity; free from the Troubles and Solicitudes of this tumultuous and tempestuous 0. 6.

World; then is it that they with Alacrity hail and falute them, cherish and comfort them, and speaking to them lovingly, begin even then to blefs them with Illuminations, and to communicate unto them the abstru est Mysteries of Divination. I will not offer here to confound your Memory by quoting antique Examples of Ifaac, and Jacob, of Patroclus towards Hellor, of Hector towards Achilles, of Polymnester towards Agamemnon, of Hecuba, of the Rhodian celebrated by Possidonius, of Calanus (1) the Indian towards Alexander the Great, of Orodes (2) towards Mezentius, and of many others; it shall suffice for the present, that I commemorate unto you the learned and valiant Knight and Cavalier, William of Bellay, late Lord of Langey, who died on the Hill of Tarrara, the tenth of January, in the Climacteric Year of his Age, and of our Supputation 1543, according to the Roman Account. The last three or four Hours of his Life he did employ in the ferious Utterance of a very pithy Discourse, whilst with a clear Judgment and Spirit void of all Trouble, he did foretel feveral important Things, whereof a great deal is come to pass, and the rest we wait for. Howbeit, his Prophesies did at that Time seem unto us somewhat strange, absurd, and unlikely; because there did not then appear any Sign of Efficacy enough to engage our Faith to the Belief of what he did prognofticate.

We have here, near to the town of Villomere, a Man that is both old and a Poet, to wit, Raminagrobis, (3) who to his Second Wife espoused my Lady Broadsons (4) on whom he begot the fair Basoche. It hath been

⁽¹⁾ Calamus.] See Plutarch in Alexander's Life.

⁽²⁾ Orodes.] See l. x. of the Ancid.

⁽³⁾ Raminagrobis.] See Du Chat on the Etymology and Meaning of Raminagrobis, by which Rabelais understood William Cretin, a samous Poet, in the Reigns of Charles VIII. Louis XII. and Francis I. The Verses which follow below are actually at the End of Cretin's Works, and he address'd them to Christopher de Resuge who had consulted him about his intended Marriage; but that Ralelais can mean no other than Cretin, is evident from what Pasquier and Menage say of him. See more in M. D. C.'s Notes on this Place.

⁽⁴⁾ Lady Broadsow.) This is all an allegorical Satyr on the before-mentioned Poet's equivocal Way of Writing. See D. G. at large in loc.

told me, he is dying, and fo near his latter End, that he is almost upon the very last Moment, Point, and Article thereof; repair thither as fast as you can, and be ready to give an attentive Ear to what he shall chant unto you: it may be, that you shall obtain from him what you defire, and that Apollo will be pleased, by his Means, to clear your Scruples. I am content, quoth Panurge, let us go thither, Epistemon, and that both instantly in all Haste, least otherways his Death prevent our Coming. Wilt thou come along with us Friar John? Yes, that I will, quoth Friar John, right heartily to do thee a Courtefy, my Billy-ballocks; for I love thee with the best of my Milt and Liver. Thereupon, incontinently, without any farther lingering to the Way, they all three went, and quickly hereafter (for they made good Speed) arriving at the poetical Habitation, they found the jolly old Man, albeit in the Agony of his Departure from this World, looking chearfully, with an open Countenance, splendid Aspect, and Behaviour full of Alacrity. After that Panurge had very civilly faluted him, he in a free Gift did prefent him with a Gold Ring, which he even then put upon the Medical Finger of his left Hand, in the Collet or Bezle whereof was inchased an Oriental Saphire, very fair and large. Then, in Imitation of Socrates, did he make an Oblation unto him of a fair white Cock; which was no fooner fet upon the Tester of his Bed, then that with a high raifed Head and Crest, lustily shaking his Feather Coat, he crowed fentoriphonically loud. This done, Panurge very courteoully required of him, that he would vouchfafe to favour him with the Grant and Report of his Sense and Judgment, touching the future Destiny of his intended Marriage. For Answer hereto, when the honest old Man had forthwith commanded Pen, Paper, and Ink to be brought unto him, and that he was at the same Call conveniently served with all the three, he wrote these following Verses:

Yake, or not take her,
Off, or on:
Handy dandy is your Lot.
When her Name you write, you blot.

Tis undone, when all is done, Ended ere it was begun:: Hardly Gallop if you trot, Set not forward when you run, Nor be fingle, tho' alone, Take, or not take her.

Before you eat, begin to fast:
For what shall be was never past.
Say, unsay, gainsay, save your Breath;
Then wish at once her Life and Death.
Take, or not take her.

These Lines he gave out of his own Hands unto them. faying unto them, Go, my Lads, in Peace, the great God of the highest Heavens be your Guardian and Preserver: and do not offer any more to trouble or disquiet me with this er any other Bufiness whatsoever. I have this same very Day (which is the last both of May and of me) with a great Deal of Labour, Toil, and Difficulty, chased out of my House a Rabble of filthy, unclean and plaguily pestilentious. Rake-hells, black Beafts, dufk, dun, white, Ash-coloured, speckled, and a foul Vermine of other Hues, whose obtrustive Importunity would not permit me to die at my own Ease: for by fraudulent and deceitful Pricklings, ravenous, Harpylike Graspings, waspish Stingings, and such-like unwelcome Approaches, forged in the Shop of I know not what Kind of Insatiabilities; they went about to withdraw, and call me out of those sweet Thoughts, wherein I was already begining to repose myself, and acquiesce in the Contemplation and Vision, yea, almost in the very Touch and Taste of the Happiness and Felicity which the good God bath prepared for his faithful Saints and Elect in the other Life, and State of Immortality. Turn out of their Courses, and eschew them; step forth of their Ways, and do not resemble them; mean. while, let me be no more troubled by you, but leave me now in Silence, I befeech you.

CHAP. XXII.

How Panurge patrocinates and defendeth the Order of the begging Friars.

Anurge, at his issuing forth of Raminagrobis's Chamber, faid, as if he had been horribly affrighted. By the Virtue of God, I believe that he is an Heretic: the Devil take me, if I do not; he doth fo villainoufly rail at the Mendicant Friars, and Jacobins: who are the two Hemispheres of the Christian World; by whose gyronomonic Circumbilivaginations, as by two celivagous Filopendulums, all the autonomatic Metagrobolism of the Romish Church, when tottering and emblustricated with the Gibble-gabble Gibbrish of this odious Error and Herefy, is homocentrically poifed. But what Harm in the Devil's Name, have these poor Devils the Capucins and Minims done unto him? Are not these beggarly Devils sufficiently wretched already? Who can imagine that these poor Snakes, the very Extracts of Ichthyophagy, are not thoroughly enough befmoaked and besmeared with Misery, Distress, and Calamity? Dost thou think, Friar John, by thy Faith, that he is in the State of Salvation? He goeth, before God, as furely damned to thirty thousand Baskets full of Devils. as a Pruning-bill to the lopping of a Vine-branch.

To revile with opprobrious Speeches the good and couragious Props and Pillars of the Church, is that to be called a poetical Fury? I cannot rest satisfied with him, he sinneth grossy, and blasphemeth against the true Religion. I am very much offended at his scandalizing Words, and contumelious Obloquy. I do not care a Straw, quoth Friar John, for what he hath said; for although every Body should twit and jerk them, it were but a just Retaliation, seeing all Persons are served by them with the like Sauce: Therefore do I pretend no Interest therein. Let us see nevertheless what he hath written. Panurge very attentively read the Paper, which the old Man had penned, then said to his two Fellow-travellers, The poor Drinker doteth: howsoever,

I excuse

I excuse him; for that I believe he is now drawing near to the End, and final Closure of his Life: Let us go

make his Epitaph.

By the Answer which he hath given us, I am not, I protest, one Jot wifer than I was. Harken here, Epiflemon, my little Bully, dost not thou hold him to be very resolute in his responsory Verdicts? He is a witty, quick, and fubtle Sophister. I will lay an even Wager, that he is a miscreant Apostate. By the Belly of a stalled Ox, how careful he is not to be mistaken in his Words! He answered but by Disjunctives, therefore can it not be true which he faith; for the Verity of fuch like Propositions is inherent only in one of its two Members. O, the cozening Pratler that he is! I wonder if Santiago of Bressure be one of these cogging Shirks. Such was of old, quoth Epistemon, the Custom of the grand Vaticinator and Prophet Tirefias, who used always (by Way of a Preface) to fay openly and plainly, at the Beginning of his Divinations and Predictions, that what he was to tell would either come to pass, (1) or not: And fuch is truly the Stile of all prudently prefaging Prognosticators. He was nevertheless, quoth Panurge, so unfortunately misadventrous in the Lot of his own Destiny, that Juno thrust out both his Eyes.

Yes, answered Epistemon, and that meerly out of a Spight and Spleen, for having pronounced his Award more veritably than she, upon the Question which was merrily proposed by Jupiter. But, quoth Panurge, what arch Devil is it that hath possess this Master Raminagrobis, that so unreasonably, and without any Occasion, he should have so snappishly and bitterly inveighed against these poor honest Fathers, Jacobins, Minors and Minims? It vexeth me grievously, I assure you; nor am I able to conceal my Indignation; (2) his Soul goeth infallibly to thirty thousand Panniers sull of

Devils.

⁽¹⁾ Or not.] Horace's Sat. 1. ii. Sat. v. Quicquid dicam, aut erit, aut non.

⁽²⁾ His Soul.] Son Asne, his Ass in the Original. See this taken Notice of elsewhere.

I understand you not, quoth Epistemon, and it disliketh me very much, that you should so abfurdly and perverfly interpret that of the Friar Mendicants which by the harmless Poet was spoken of black Beasts, dun, and other Sorts of other coloured Animals. He is not in my Opinion guilty of fuch a fophistical and fantastic Allegory, as by that Phrase of his to have meaned the begging Brothers; he in down right Terms speaketh absolutely and properly of Fleas, Punies, Handworms, Flies, Gnats, and other fuch like fcurvy Vermin, whereof some are black, some dun, some ash-coloured, some tawny, and fome brown and dusky, all noisome, molesting, tyrannous, cumbersome, and unpleasing Creatures, not only to fick and diseased Folks, but to those also who are of a found and vigorous, and healthful Temperament and Constitution. It is not unlike, that he may have the Ascarids and the Lumbrics, and Worms within the Intrails of his Body. Possibly doth he suffer (as is frequent and usual amongst the Egyptians, together with all those who inhabit the Erythraan Confines, and dwell along the Shores and Coasts of the Red-Sea) fome four Prickings, and fmart Stingings in his Arms and Legs of those little speckled Dragons, which the Arabians call (3) Meden. You are to blame for offering to expound his Words otherwise, and wrong the ingenious Poet, and outrageously abuse and miscal the said Fraters, by an Imputation of Baseness undeservedly laid to their Charge. We still should in such like Discourses of fatiloquent Soothfayers, interpret all Things to the best. Will you teach me, quoth Panurge, how to discern Flies among Milk, or shew your Father the Way how to beget Children: He is, (4) by the Virtue of God, an arrant Heretic, a resolute formal Heretic; I fay, a rooted, (5) riveted, combustible Heretic, one as

(3) Meden.] Venæ Medini. A Distemper so called from the Town of Medina, where it is common. Avicenna speaks of it.

(5) Riveted, &c.] The Dutch Scholiast has a very curious historical Remark upon this Passage, but M. Motteux having translated it,

⁽⁴⁾ By the Virtue of God.] This Oath in the Original is by the Virtue of an Ox: Par ta Vertu Beuf. Suppose we say, By Ox Cheek and Marrow Bones. It would answer better to the Jocularity of the Original, and give no Offence to any the most scrupulous Reader.

fit to burn as the little wooden Clock at Rochel. His Soul goeth to thirty thousand Carts full of Devils. Would you know whither? Cocks-body, my Friend, streight under Proferpina's Close-stool, to the very Middle of the self-same infernal Pan, within which she, by an excrementitious Evacuation voideth the fecal Stuff of her stinking Clysters, and that just upon the lest Side of the great Cauldron of three Fathom Height, (6) hard by the Claws and Talons of Lucifer, in the very darkest of the Passage which leadeth towards the black Chamber of Demigorgon. Oh, the Villain!

CHAP. XXIII.

How Panurge maketh the Motion of a Return to Raminagrobis.

Let us go back for God's Sake, let us go in the Name

and inferted it among his Notes, all I shall say here is, that the Meaning of the Word riveted Heretic is two sold, Clavelé is the French Word. So a riveted Heretic may, says M. Du Chat, signify here an Heretic Contagious, Infectious as Sheep that have the Scab, (Claveau). Or else, adds he, it may allude to the old Practice of driving a Nail quite through the Leaves of Heretical Books, and then riveting or clinching it. Re autem eò deducta est, says Robert Gaguin to William Fichet, in the xxi. Epistle, ut Nommalibus veluti Elephantice pruritu pestilentibus indictum sit exilium; quorum celebriores Libros, quos è Bibliothecis Pontificum distrabi mesas erat, serro & Clavis tanquam compedibus, ne intrò spectenter, vinctos esse, justit Rex Ludovicus. See Naudæus, Addition to Louis XIth's Lite, p. 194.

(6) Hard by the Claws, &c.] The Book of Conformities relates that a certain Devil, who had taken the Shape of one Madam Zanteza of Ravenna, had told Messive James, a Bolonian Priest, by Way of Socrecy, that Francis D'Assive was in Lucifer's Place in Heaven. (See Wier. Domonolog.) Raminagrobis had been raving against the Monks, and particularly the Franciscans. With an Eye to the Story above, Rabelais places him in Hell below Proserpine, and within the

Reach of Lucifer's Claws.

of God: It will be a very meritorious Work and of great Charity in us to deal fo in the Matter, and provide fo well for him, that albeit he come to lose both Body and Life, he may at least escape the Risk and Danger of the eternal Damnation of his Soul. We will by our holy Persuasions bring him to a Sense and Feeling of his Escapes, induce him to acknowledge his Faults, move him to a cordial Repentance of his Errors, and stir up in him fuch a fincere Contrition of Heart for his Offences, as will prompt him with all Earnestness to cry Mercy, and to beg Pardon at the Hands of the good Fathers, as well of the absent, as of such as are present: whereupon we will take Instrument formally and authentically extended, to the End he be not, after his Decease, declared an Heretic, and condemned, as were the Hobgoblins of the Provoft's Wife of Orleans, to the undergoing of fuch Punishments, Pains and Tortures, as are due to, and inflicted on those that inhabit the horrid Cells of the infernal Regions; and withal incline, instigate, and persuade him to bequeath, and leave in Legacy (by Way of an Amends and Satisfaction for the Outrage and Injury done) to those good religious Fathers throughout all the Convents, Cloysters, and Monasteries of this Province, many (1) Pitances, a great Deal of Mass-singing, Store of Obits, and that fempiternally, on the Anniversary Day of his Decease every one of them all be furnished with a quintuple Allowance: and that the great Borrachoes replenished with the best Liquor, trudge apace along the Tables, as well of the young Ducklings, Monkitos, Lay-Brothers, and lowermost Degree of the Abbey-Lubbards, as of the learned Priefts, and reverend Clerks. The very meanest of the Novices, and Mitiants unto the Order being equally admitted to the Benefit of those funerary and obsequial Festivals, with the aged Rectors, and

⁽¹⁾ Pitances.] An Allowance of Victuals over and above Bread and Wine. Thus Antony du Pinet I. v. e. xix. and I. xviii. c. xii. of his Translation of Pliny, gives the appellative Pitance of Figs and Beans. The Word originally comes from the People's Piety, in giving to the poor Mendicants in their Neighbourhood wherewithal to subsist. Du Change, under the Word Pietancia; and Menage, under the Word Pitance.

professed Fathers; this is the furest ordinary Means,

whereby from God he may obtain Forgiveness.

Ho, ho, I am quite mistaken, I digress from the Purpose, and fly out of my Discourse, as if my Spirits were a Wool-gathering. The Devil take me, if I go thit her. Virtue, God, the Chamber is already full of Devils. O. what a fwinging, thwacking Noise is now amongst them! O, the terrible Coyl that they keep! Hearken, do you not hear the rustling, thumping Bustle of their Strokes and Blows, as they scuffle with one another, like true Devils indeed, who shall gulp up the Raminogrobis Soul, and be the first Bringer of it, whilst it is hot, to Monfieur Lucifer. Beware, and get you hence: for my Part, I will not go thither; the Devil roaft me if I go. Who knows but that these hungry, mad Devils may in the Haste of their Rage and Fury of their Impatience, take a Quid for a Quo, and instead of Raminagrobis snatch up poor Panurge frank and free? Though formerly, when I was deep in Debt, they always failed. Get you hence: I will not go thither. Before God, the very bare Apprehension thereof is like to kill me. To be in the Place where there are greedy, famished, and hungerstarved Devils; amongst factious Devils: amidst trading and trafficking Devils: O the Lord preferve me! Get you hence, I dare pawn my Credit on it that no Jacobin, Cordelier, Carmelite, Capucin, Theatin, or Minim, will bestow any personal Presence at his Interment. The wifer they, because he hath ordained nothing for them in his latter Will and Testament.

The Devil take me, if I go thither; if he be damned, to his own Loss and Hindrance be it. What the Deuce moved him to be so snappish and depravedly bent against the good Fathers of the true Religion? Why did he cast them off, reject them, and drive them quite out of his Chamber, even in that very Nick of Time when he stood in greatest Need of the Aid, Susfrage, and Assistance of their devout Prayers, and holy Admonitions? Why did not he by Testament leave them, at least, some jolly Lumps and Cantles of substantial Meat, a Parcel of Cheek-pussing Victuals, and a little Belly-Timber, and Provision for the Guts of these poor Folks, who have

nothing but their Life in this World.

Let him go thither, who will; the Devil take me, if I go; for if I should, the Devil would not fail to snatch me up. Cancro: ho, the Pox! Get you hence, Fryar John; art thou content that thirty Thousand Waineload of Devils should get away with thee at this same very Instant? If thou be, at my Request, do these three Things: First, Give me thy Purse; for besides, that thy Money is marked with Crosses, and the Cross is an Enemy to Charms, and the fame may befal to thee, which not long ago happened to John Dodin Collector of the Excise of Coudary, at the Ford of Vede, when the Soldiers broke the Planks: This moneyed Fellow meeting at the very Brink of the Bank of the Ford, with Fryar Adam Crank cod (2), a Franciscan Observantin of Mirebeau, promised him a new Frock, provided, that in the transporting of him over the Water, he would bear him upon his Neck and Shoulders, after the Manner of carrying dead Goats: for he was a lufty, stronglimbed, iturdy Rogue.

The Condition being agreed upon, Fryar Grank-cod truffeth himself up to his very Ballocks, and layeth upon his Back like a fair little Saint Christopher, the Load of the faid Supplicant Dodin, and fo carried him gayly and with a good Will; as Eneas bore his Father Anchifes through the Conflagration of Troy, finging in the mean while a pretty Ave maris Stella. When they were in the very deepest Place of all the Ford, a little above the Master-Wheel of the Water-Mill, he asked if he had any Coin about him. Yes, quoth Dodin, a whole Bag full; and that he needed not to mistrust his Ability in the Performance of the Promife, which he had made unto him, concerning a new Frock. Now! quoth Friar Crank-cod, thou knowest well enough, that by the express Rules, Canons and Injunctions of our Order, we are forbidden to carry (3) on us any Kind of Money:

⁽²⁾ Adam Crank-cod.] In the Original it means strictly Adam Bean-stap, for Couscoil in upper Languedoc, signifies a Bean-stell or Cod. By this coined Name, Rabelais intends a Monk, who, by his Nudities represented the first Man, before the Fall.

⁽³⁾ To carry about us any Money. Erasmus in his Praise of Folly; Rurjum alios qui pecunice contactum ceu Aconitum borreant, nec à mulierum contactu temperantes. A Passage which the Painter Holbein hath

thou art truly unhappy, for having made me in this Point to commit a heinous Trespass. Why didst thou not leave thy Purse with the Miller? Without Fail thou shalt presently receive thy Reward for it; and if ever hereaster I may but lay hold upon thee within the Limits of our Chancel at Mirebeau, thou shalt have the Miserere even to the Vitulos. With this, surdenly discharging himself of his Burthen, he throws me down

your Dodin headlong.

Take Example by this Dodin, my dear Friend Friar John, to the End that the Devils may the better carry thee away at thine own Ease. Give me thy Purse. Carry no Manner of Cross upon thee. Therein lieth an evident and manifestly apparent Danger: For if you have any Silver coined with a Cross upon it, they will cast thee down headlong upon some Rocks as the Eagles use to do with the Tortoises for the breaking of their Shells, as the bald Pate of the Poet Eschilus can sufficiently bear Witness. Such a Fall would hurt thee very fore, my fweet Bully, and I should be forry for it; or otherwife they will let thee fall, and tumble down into the high fwollen Waves of fome capacious Sea, I know not where; but I warrant thee far enough hence, (as Icarus fell) which from thy Name would afterwards get the Denomination of the Funnelian Sea.

Secondly, Be out of Debt: For the Devils carry a great liking to those that are out of Debt. I have fore felt the Experience thereof in my own Particular: for now the lecherous Varlets are always wooing me, courting me, and making much of me, which they never did when I was all to Pieces. The Soul of one in Debt is infipid,

dry, and no Meat for the Devil.

Thirdly, With thy Cowl and thy Domino de Grobis, return to Raminagrobis; and in case, being thus qualified, thirty Thousand Boats full of Devils forthwith come not to carry thee quite away, I shall be content to be at the Charge of paying for the Pinte and Fagot. Now if for the more Security thou wouldst have some

illustrated with the Print of a Franciscan Fryar groping a young Wench's Bubbies with his left Hand, while he is so scrupulous as to tell over some Money with a Bodkin's Point in the other Hand.

Affociate to bear thee Company, let not me be the Comrade thou fearchest for, think not to get a Fellow Traveller of me; nay, do not, I advise thee for the Best. Get you hence; I will not go thither; the Devil take me if I go. Notwithstanding all the Fright that you are in, quoth Friar John, I would not care so much, as might possibly be expected I should, if I once had but my Sword in my Hand. Thou hast verily hit the Nail on the Head, quoth Panurge, and speakest like a Learned Doctor, subtile, and well skilled in the Art of De-

vilry.

At the Time when I was a Student in the University of Tolouse (4) that same Reverend Father in the Devil, Picatrix (5), Rector of the Diabolical Faculty, was wont to tell us, that the Devils did naturally sear the bright glancing of Swords, as much as the Splendour and Light of the Sun. In Comfirmation of the Verity whereof he related this Story, That Hercules, at his Descent into Hell to all the Devils of those Regions, did not by half so much terrify them with his Club and Lyon's Skin, as afterwards Æneas did with his clear shining Armour upon him, and his Sword in his Hand, well surbished and unrusted, by the Aid, Council and Assistance of the Sibylla Cumana. That was perhaps the Reason why the Senior John James Trivolse (6), whilst he was a dying at Chartres, called for his Cutlats,

(4) Toloufe In the Original it is, when I went to School at Tol-

lette, by which is meant Toledo in Spain.

(5) Picatrix.] A sham Name for the Spanish Author of sour trisling Books relating to the samous Magicians of Antiquity in 1256. The Doctrine that assigns an aerial Substance to the Devils, was taught in the Grottos near Toledo'till 1492, when the Schools of the Arabians in Spain were put an End to, as well as the Reign of that People there. Agrippa, who spoke of Picatrix before Rabelais, tells us, that That Spaniard's Work was dedicated to King Alphonso.

(6) John James Trivolse.] See Mezeray in 1518; also Guicardin's Italian Wars. This Lord made his own Epitaph.
Here resteth one that never rested before, John James Tuivolse. And the Reason of his thus slourithing and puthing with his Sword on his right Hand and lest, just before he dyed, was probably, that his Epitaph might not be charged with a Lye. (He was a brave Man, and accordingly Morreri speaks well of him.) His Name in Italian,

for he was a Milanefe, was Giowanni Jacomo di Trivulcio.

and died with a drawn Sword in his Hand, laying about him alongst and athwart around the Bed, and every where within his Reach, like a flout, doughty, valorous and Knight-like Cavalier. By which resolute Manner of Fence he scared away and put to Flight all the Devils that were then lying in Wait for his Soul at the Passage of his Death. When the Massorets and Cabalifis are asked, Why it is that none of all the Devils do at any Time enter into the terrestrial Paradife? Their Answer hath been, is, and will be still, That there is a Cherubin standing at the Gate thereof, with a Flame-like gliftering Sword in his Hand. Although to speak in the true diabological Sense or Phrase of Toledo, I must needs confess and acknowledge, that veritably the Devils cannot be killed, or die by the Stroke of a Sword. I do nevertheless avow and maintain, according to the Doctrine (7) of the faid Diabology, that they may fuffer a Solution of Continuity, and (as if with thy Sabre thou shouldst cut athwart the Flame of a burning Fire, or the gross opacous Exhalations of a thick and obscure Smoak) cry out, like very Devils, at their Sense and Feeling of this Dissolution, which in real Deed I must aver and affirm is devilish, painful, finarting and dolorous.

When thou feest the impetuous Shock of two Armies, and vehement Violence of the Push in the horrid Encounter with one another; dost thou think Balockasso, that so horrible a Noise as is heard there, proceedeth from the Voice and Shouts of Men? The dashing and joulting of Harnes? The clattering and clashing of Armies? The hacking and flashing of Battle-Axes? The justling and crashing of Pikes? The bustling and breaking of Lances? The Clamour and Skrieks of the Wounded? The Sound and Din of Drums? The Clangor and Shrilness of Trumpets? The neighing and rushing in of Horses? with the fearful Claps and thundering of all Sorts of Guns, from the double Cannon to the Pocket Pistol inclusively? I cannot, goodly, deny, but that in these various Things which I have re-

hearfed.

⁽⁷⁾ The Doctrine, &c.] Cælius Rhodiginus tells us, This Doctrine had a great many Defenders in his Time.

hearfed, there may be fomewhat occasionative of the huge Yell and Tintamarre of the two engaged Bodies.

But the most fearful and tumultuous Coil and Stir, the terriblest and most boisterous Garboil and Hurry, the chiefest rustling Black Santus of all, and most principal Hurly Burly (8), springeth from the grievously plangorous Howling and Lowing of Devils, who Pellmell, in a Hand-over-Head Confusion, waiting for the poor Souls of the maimed and hurt Soldiery, receive unawares some Stroaks with Swords, and so by those Means suffering a Solution of, and Division in, the Continuity of their aërial and invisible Substances: as if some Lac-

(8) Hurly Burly.] Vacarme in French; so called, says M. D. C. from Bacchi Carnem. Carnem, must be an Error of the Press, for Carmen. But such Errors, though material in themselves, may very well be forgiven our learned Editor, considering how seldom they have escaped him: not above a dozen Times in all the six Volumes; once by putting jocatur for nugatur, in quoting Beza's famous Epigram upon Rabelais. (N. B. Yocatur, though good Latin, is bad Verse.)

Qui sic jocatur, tractantem ut seria vincat:
Seria quum faciet, die, rogo, Quantus erit?
Anglice.

He who a Tale fo learnedly cou'd tell, That no true Hist'ry e'er pleas'd half fo well; How much in serious Things wou'd he excel!

Again, In dividing the Word savpolution, and making two Words of it, in the Epigram upon one Diophon, who had so strong a Tincture of Ambition, that being condemned to be hanged, he dyed with Envy as soon as he saw that the Gibbet which was prepared for him, was not so high built as his Fellow Rogues.

Μακεοθέρω ταυρώ ταυρού μετον άλλον έαυτοῦ Ο Φθονερός Λιοφων ελγύς ίδων, ετάκη.

Anglice.
Soon as a Gallows, Diophon espy'd,

Higher than His, with Envy burft, he dy'd.

But the greatest Oversight of all, and which 'tis fit those who are possessed of that French Edition as well as of M. M. . . . 's 8vo. Edition should be set Right in, is the Quotation from Plytarch, about the Physician,

Who boasts of bealing Poor and Rich, Yet is himself all over Itch.

Plutarch has it,

Ἰατρος αλλων, ἀυτὸς ἔλκεσι βρύων.
Whereas Mr. D. C. as well as M. M. . . * have omitted ἔλυεσε, and one of them has it Γητρος instead of Ἰατρος.

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key, fnatching at the Lardflices stuck in a Piece of Roast-meat on the Spit, should get from Mr. Greafufift (9) a good Rap on the Knuckles with a Cudgel, they cry out and shout like Devils. Even as Mars did when he was hurt by Diomedes at the Siege of Troy, who (as Homer testifieth of him) did then raise his Voice more horrifically loud, and fonoriferously high, than ten thoufand Men together would have been able to do. What maketh all this for our present Purpose? I have been speaking here of well-furbished Armour and bright shining Swords. But so it is not (Friar John) with thy Weapon; for by a long Discontinuance of Work, Ceffation from Labour, defisting from making it officiate. and putting it into that Practice wherein it had been formerly accustomed; and in a Word, for Want of Occupation, it is, upon my Faith, become more rufty than the Key-hole of an old Poudering-tub. Therefore it is expedient that you do one of these two Things. either furbish your Weapon bravely, and as it ought to Be, otherwise have a Care that in the rusty Case it is in, you do not presume to return to the House of Raminagrobis. For my Part, I vow I will not go thither, the Devil take me if I go.

CHAP. XXIV.

How Panurge consulteth with Epistemon.

Aving left the Town of Villaumere, as they were upon their Return towards Pantagruel, Panurge in addressing his Discourse to Epistemon, spoke thus: My most antient Friend and Gossip, thou sees the Perplexity of my Thoughts, and knowest many Remedies

⁽⁹⁾ Greafysis. Master Hordoux in the Original, from the Larie Horridus, or cite from Hors, out, away, begone, from his driving out of the Kitchen such as incommode him in his culinary Assairs, whether Man or Beast. Thus, adds M. du C. by Way of Joke, when a young School-boy is bid to decline Hordicus, the Lad no sooner comes to the Genetive Case, but he finds he must get away. (Hordici. Hoos d'ici.)

for the Removal thereof; art thou not able to help and fuccour me? Epistemon thereupon taking the Speech in hand, represented unto Panurge, how the open Voice and common Fame of the whole Country did run upon no other Discourse, but the Derisson and Mockery of his new Difguise; wherefore his Counsel unto him was. that he would in the first Place be pleased to make Use of a little Helebore, for the purging of his Brain of that peccant Humour, which through that extravagant and fantastic Mummery of his, had furnished the People with a too just Occasion of flouting and gibing, jeering and fcoffing him; and that next he would refume his ordinary Fashion of Accoutrement, and go apparelled as he was wont to do. I am (quoth Panurge) my dear Gossip Epistemon, of a Mind and Resolution to marry, but am afraid of being a Cuckold, and to be unfortunate in my Wedlock: for this Caufe have I made a Vow to young St. Francis, (who at Pleffis les Tours is much reverenced of all Women, earnestly cried unto by them. and with great Devotion; for he was the first Founder of the Confraternity of good Men, Bons Hommes (1) whom they naturally covet, affect and long for) I fay I have vowed to him to wear Spectacles in my Cap, and to carry no Codpiece in my Breeches, until the present Inquietude and Perturbation of my Spirits be fully fettled.

Truly (quoth Epistemon) that is a pretty jolly Vow, of thirteen to a Dozen: It is a Shame to you, and I wonder much at it, that you do not return unto your felf and recal your Senses from this their wild Swerving and Straying abroad to that Rest and Stillness which becomes a virtuous Man. This whimsical Conceit of yours, brings me to the Remembrance of a solemn Promise, made by the Shaghaired Argives (2), who having in their Controversy against the Lacedemonians for

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⁽¹⁾ Bons Hommes.] The Bons Hommes, who were inflituted by Francis de Paula, surnamed The Younger, in Contradistinction to Francis d'Assis, are the same as the Minims: but here Rabelais speaks of leprous Persons, who have large Talents for venereal Exercises. Formerly Lepers were called Bons Hommes, and are still called so in Germany.

⁽¹⁾ Argives.] See Herodotus, 1. i.

the Territory of Thyraa loft the Battle, which they hoped should have decided it for their Advantage, vowed to carry never any Hair on their Heads, 'till they had recovered the Loss, of both their Honour and Lands: As likewise to the Memory of the Vow of a pleasant Spaniard called Michael Doris, who wowed to carry in his Hat a Piece of the Shin of his Leg, till he should be revenged of him who had ftruck it off. Yet do not I know which of these two deserveth most to wear a green and vellow Hood with a Hare's Ears tied to it, either the aforesaid vain-glorious Champion, or that Enguerrant (3) who having forgot the Art and Manner of writing Histories, fet down by the Samofatian Philosopher, maketh a most tediously long Narrative and Relation thereof: For at the first Reading of such a profuse Discourse, one would think it had been broached for the introducing of a Story of great Importance and Moment concerning the waging of some formidable War, or the notable Change and Mutation of potent States and Kingdoms; but in Conclusion, the World laughed at the capricious Champion, at the Man who had affronted him, as also at their Scribbler Enguerrant, more driveling at the Mouth than a Mustard-pot. The Jest and Scorn thereof is not unlike to that of the Mountain of Horace, which by the Poet was made to cry out and lament most enormously as a Woman in the Pangs and Labour of Child-birth, at which deplorable and exorbitant Cries and Lamentations, the whole Neighbourhood being affembled in Expectation to fee fome marvellous monstrous Production, could at last perceive no other but a paultry ridiculous Moufe.

Your moufing, quoth Panurge, will not make me leave my musing why Folks should be so frumpishly disposed, seeing I am certainly persuaded that some flout, who merit to be flouted at; yet as my Vow imports so

⁽³⁾ Enguerrant.] Enguerrant Monstrelet, in the Second Chapter of his Chronicle, relates the Story, which takes up several Pages without coming to the Point, by making the Parties spend sour Years in going to and fro, and not doing any Thing at all but rail and wrangle. The Spaniard was an Arragonese named Michael L'Oris, the Englishman was one Sir John Pendergrass.

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will I do. It is now a long Time fince, by (4) Jupiter Philos, we did fwear Faith and Amity to one another: Give me your Advice, Billy, and tell me your Opinion freely, Should I marry or no? Truly, quoth Epistemon, the Cafe is hazardous, and the Danger fo eminently apparent, that I find myfelf too weak and infufficient to give you a punctual and peremptory Resolution therein; and if ever it was true, that the (5) Judgment is difficult (in Matters of the medicinal Art, as was faid by Hippocrates of Lango) it is certainly so in this Case. True it is that in my Brain there are some rowling Fancies, by Means whereof fomewhat may be pitched upon of a feeming Efficacy to the difintangling your Mind of those dubious Apprehensions wherewith it is perplexed; but they do not thoroughly fatisfy me. (6) Some of the Platonic Sect affirm, that who foever is able to fee his proper Genius, may know his own Desliny. I understand not their Doctrine; nor do I think that you adhere to them; there is a palpable Abuse. I have seen the experience of it in a very curious Gentleman of the Country of Estangourre (7). This is the first Point. There is yet another, not much better. If there were any Authority now in the Oracles of Apollo in Lebadia, Delphos, Delos, Cyrrha, Patara, Tegyres, Preneste, Lycia, Colophon; of Bacchus in Dodona; of Mercury in Phares, near Patras; of Apis in Egypt; of Serapis in Canopie; of Faunus in Menalia, and Albunes near Tivoli; of Tirefias in Orchomente; of Mopfus in Cilicia; of Orpheus in Lesbos; and of Trophonius in Leucadia: I would in that Cafe advise you, and possibly not, to go thither for their Judgment concerning the Defign and Enterprize you have in hand. But you know that

⁽⁴⁾ Jupiter Philos.]. It is no more than plain Jupiter in the Original: no such Word as Philos: there follows indeed in the Head of the next Period the Word Fillot, but that's only a Term of Fonderes, as we see Billy: Sir T. U. mistook it to mean Philos.

⁽⁵⁾ Judgment, &c.] In this Aphorism, which is the first of libit. Hippocrates begins with declaring, It was a difficult Thing for him to fix and settle his Opinion in Matters relating to Medicine.

⁽⁶⁾ Some of the Platonic Sect, &c.] See Jamblicus de Mysteriis, Sect. ix. c. iii.

⁽⁷⁾ Estangourre.] Corruptly for East-angle (East-England) one of the Heptarchies of England, under the Saxon Kings.

they are all of them become as dumb as fo many Fishes. fince the Advent of that Saviour King, whose coming to this World hath made all Oracles and Prophefies to cease; as the Approach of the Sun's radiant Beams expelleth Goblins, Bugbears, Hobthrushes, Broams, Schriech-Owl-Mates, Night-walking Spirits, and Tenebrions. These now are gone; but although they were as yet in Continuance, and in the fame Power. Rule and Request that formerly they were, yet would not I counsel you to be too credulous in putting any Trust in their Responses: Too many Folks have been deceived thereby. It stands furthermore upon Record, how Agrippina did charge the fair Lollia with the Crime of having interrogated the Oracle of Apollo Clarius, to understand if she should be at any Time married to the Emperor Claudius; for which Cause she was first banished, and thereafter put to a fhameful and ignominious Death.

But, faith Panurge, let us do better. The Ogygian Islands are not far distant from the Haven of Sammalo: Let us, after that we shall have spoken to our King. make a Voyage thither. In one of thefe four Iscs, to wit, that which hath it's primest Aspect towards the Sun-setting, it is reported, (and I have read in good antic and authentic Authors) that there refide many Soothfayers, Fortune-tellers, Vaticinators, Prophets, and Diviners of Things to come, that Saturn inhabiteth that Place, bound with fair Chains of Gold, and within the Concavity of a (8) golden Rock, being nourished with divine Ambrofia and Nettar, which are daily in great Store and Abundance transmitted to him from the Heavens, by I do not well know what Kind of Fowls (it may be that they are the same Ravens, which in the Deferts are faid to have fed St. Paul, the first Hermit) he very clearly foretelleth unto every one, who is defirous to be certified of the Condition of his Lot, what his Destiny will be, and what future Chance the Fates have ordained for him: for the Parca or Weird Sifters do not twift, spin, or draw out a Thread; nor yet doth

⁽⁸⁾ Galden Rook.] See Plutarch, in his Discourse of the Face which appears in the Moon's Orb.

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Jupiter perpend, project, or deliberate any Thing, which the good old coelectial Father knoweth not to the full, even whilst he is asleep: This will be a very summary Abbreviation of our Labour, if we but hearken unto him a little upon the serious Debate and canvassing of this my Perplexity. That is, answered Epistemon, a Gullery too evident, a plain Abuse, and Fib too sabulous. I will not go, not I; I will not go.

CHAP. XXV.

How Panurge cansulteth with Her Trippa.

Evertheless, (quoth Epistemon, continuing his Discourse) I will tell you what you may do, if you will be ruled by me, before we return to our King. Hard by here, in the Brownwheat Island, (Bouchart) dwelleth (1) Her Trippa. You know, how by the Arts of Astrology, Geomancy, Chiromancy, and others of a like Stuff and Nature, he foretelleth all Things to come: Let us talk a little, and confer with him about your Business. Of that, answered Panurge, I know nothing: but of this much concerning him I am assured, that one Day, and that not long since, whilst he was prating to (2) the great King, of coelestial, sublime, and transcendent Things, the Lacqueys and Footboys of the Court, upon the upper Steps of Stairs between two Doors, jumbled, one after another, as often as they listed, his Wife; who is passable fair, and a pretty sung

(2) The Great King. This must be Francis I. to whose Mother Agrippa was Physician.

⁽¹⁾ Her Trippa.] The Author of the English Notes upon Rabelais [Mr. Motteux] printed by themselves at the Beginning of these Volumes, will have it, (and with a great deal of Reason) that, by Her Trippa, Rabelais designs Henry Cornelius Agrippa, a German, who with some, passes for a Magician. And indeed, in his Book of the Vanity of the Sciences, and his sour Books of occult Philosophy, he has treated of most of these Kinds of Divinations, here brought together by Rabelais in this Chapter.

Husley. Thus he who feemed very clearly to fee all reavenly and terrestrial Things without Spectables, who discoursed boldly of Adventures past, with great Confidence, opened up present Cases and Accidents, and stoutly professed the presaging of all future Events and Contingencies, was not able with all the Skill and Cunning that he had, to perceive the bumbasting of his Wife, whom he reputed to be very chafte; and hath not till this Hour, got Notice of any Thing to the Contrary. Yet let us go to him, feeing you will have it fo; for furely we can never learn too much. They on the very next enfuing Day, went to Her. Trippa's Lodging. Panurge, by Way of Donative, presented him with a long Gown lined all through with Wolves-skins, with a short Sword mounted with a gilded Hilt, and covered with a Velvet Scabbard, and with fifty good fingle Angels: then in a familiar and friendly Way did he ask of him his Opinion touching the Affair. At the very first, Her Trippa looking on him very wiftly in the Face, said unto him: Thou hast the Metoposcopy, and Physiognomy of a Cuckold; I say, of a notorious and infamous Cuckold. With this, casting an Eye upon Panurge's right Hand, in all the Parts thereof, he faid, this rugged Draught which I fee here, just over the Mount of Jove was never yet but in the Hand of a Cuckold. Afterwards, he with a White-lead Pen, fwiftly and hastily drew a certain Number of diverse Kinds of Points, which by Rules of Geomancy he coupled and joined together; then faid, Truth itself is not truer, than that it is certain, thou wilt be a Cuckold, a little after thy Marriage. That being done, he asked of Panurge the Horoscope of his Nativity; which was no fooner by Panurge tendred unto him, than that, erecting a Figure, he very promptly and speedily formed and fashioned a compleat Fabric of the Louses of Heaven, in all their Parts, whereof when he had confidered the Situation and the Aspects in their Triplicities, he fetched a deep Sigh, and faid, I have clearly enough already discovered unto you the Fate of your Cuckoldry, which is unavoidable, you cannot escape it; and here have I got a new and farther Affurance thereof, so that I may now hardily pronounce, and affirm without

without any Scruple or Hesitation at all, that thou wist be a Cuckold; that farthermore, thou wilt be beaten by thine own Wife, and that she will pursoin, silch, and steal of thy goods from thee; for I find the Seventh House, in all its Aspects, of a malignant Instuence, and every one of the Planets threatening thee with Disgrace, according as they stand seated towards one another, in Relation to the horned Signs of Aries, Tourns and Capricorn, and others: in the fourth House I find Jupiter in a Decadence, as also in a tetragonal Aspect to Saturn, associated with Mercury. Thou wilt be soundly peppered, my good honest Fellow, I warrant thee. Shall I so? answered Panurge: A Plague rot thee, thou old Fool, and doating Sot, how graceless and unpleasant thou art.

When all Cuckolds shall be at a general Rendezvouz, thou shalt be their Standard-bearer. But whence comes this Ciron-worm betwixt these two Fingers? This, Panurge said, holding towards Her Trippa his two Fore-singers open after the Manner of two Horns, and shutting into his Palm, his Thumb, with the other Fingers. Then in turning to Epistemon, he said, Lo, here the true (3) Olus of Martial, who addicted and devoted himself wholly to the observing the Miseries, Crosses and Calamities of others, whilst his own Wise, in the Interim, did keep an open Bawdy-house.

This Variet is poorer than ever was Irus, and yet he is proud, vaunting, arrogant, felf-conceited, over-weaning, and more insupportable than seventeen Devils; in one Word, a very (4) alwand Low, which Terms of old was applied to the like beggarly, strutting Coxcombs.

Come, let us leave this madpath Bedlam, this hair-brained Fop, and give him Leave to rave and doze his Belly-full, with his private and intimately acquainted Devils; who, if they were not the very worst of all the infernal Fiends, would never have deigned to serve such a knavish, barking Cur as this is. He hath not learnt the first Precept of Philosophy, which is, Know thiself; for whilst he braggeth and boasteth, that he

⁽³⁾ Olus of Martial.] Lib. vii. Epigr. ix.

⁽⁴⁾ Πτωχαλάζων.] A Ptochalazon, i. e. a proud Beggar, from πτωχός, poor, and ἀλάζων, haughty. See Plutarch in his Treatife of Curiofity.

can different the least Mote in the Eye of another, he is not able to see the huge Block that puts out the Sight of both his Eyes. This is such another Polypragmon, as is by Plutarch described: He is of the Nature of the Lamion Witches, who in foreign Places, in the Houses of Strangers, in public, and amongst the common People, had a sharper and more piercing Inspection into their Affairs than any Lynx; but at Home in their own proper dwelling Mansions, were blinder than Mold-warps, and saw nothing at all: for their Custom was at their Return from abroad, when they were by themselves in private, to take their Eyes out of their Head, from whence they were as easily removable as a Pair of Spectacles from their Nose, and to lay them up into a wooden Slipper, which for that Purpose did hang behind the Door of their

Lodging.

Panurge had no fooner done speaking, when Her Trippa took into his Hand a Tamarisk Branch. In this, quoth Epistemon, he doth very well, right, and like an Artist, for Nicander calleth it the divinatory Tree. Have you a Mind, quoth Her Trippa, to have the Truth of the Matter yet more fully and amply difclosed unto you by Pyromancy, by Aeromancy, (where-of Aristophanes in his Clouds maketh great Estimation) by Hydromancy, by Lacanomancy, of old in prime Request amongst the Assyrians, and thoroughly tried by Hermolaus Barbarus: come hither, and I will shew thee in this Platter-full of fair Fountain-water, thy future Wife, lechering, and fecroupierifing (buttocking it) with two fwaggering Ruffians, one after another. Yea, but have a special Care, quoth Panurge, when thou comest to put thy Nose within my Arse, that thou forget not to pull off thy Spectacles. Her Trippa going on in his Discourse, said: By Catoptromancy, likewife held in fuch Account by the Emperor Diding Julianus, that by Means thereof he ever and anon forefaw all that which at any Time did happen or befal unto him: thou shalt not need to put on thy Spectacles, for in a Mirror thou wilt fee her as clearly and manifestly Nebrundiated, and Billibodring it, as if I should shew it in the Fountain of the Temple of Minerwa near Patras. By Coscinomancy, most religiously observed

observed of old, amidst the Ceremonies of the ancient Romans. Let us have a Sieve and Sheers, and thou shalt see Devils. By Alphitomancy, cried up by Theocritus in his Pharmaceutria. By Alentomancy, mixing the Flour of Wheat with Oatmeal. By Aftragalomancy, whereof I have the Plots and Models all at Hand ready for the Purpose. By Tyromancy, whereof we make some Proof in a great Brehemont Cheese, which I here keep by me. By Giromancy, if thou shouldst turn round Circles, thou mightest affure thyfelf from me, that they would fall always on the wrong Side. By Sternomancy, which maketh nothing for thy Advantage, for thou hast an ill proportioned Stomuch. By Libanomancy, for the which we shall need but a little Frankincense. By Gastromancy, which Kind of ventral Fatiloquency was for a long Time together used in Ferrara by Lady Giacoma Rodogina, the Engastrymithian Propheteis, By Cephalomancy, often practised amongst the High Germans in their boiling of an Affe's Head upon burning Coals. By Ceromancy, where by the Means of Wax diffolved into Water, thou shalt fee the Figure, Portrait, and fively representation of thy future Wife, and of her Fredin Fredaliatory Bellythumping Blades. By Capnomancy; O, the gallantest and most excellent of all Secrets! By Axionomancy, we want only a Hatchet and a Jeat-stone to be laid together upon a quick Fire of hot Embers. O, how bravely Homer was versed in the Practice hereof towards Penelope's Suiters! By Onymancy; for that we have Oil and: Wax. By Tephromancy, thou wilt fee the Ashes thus aloft dispersed, exhibiting thy Wife in a fine Posture. By Botonomancy, for the Nonce I have some few Leaves in Referve. By Sicomancy; O, Divine Art in Fig-tree Leaves! By Ethyomancy, in ancient Times fo celebrated and put in Use by Tirefias and Polydamas, with the like Certainty of Event was tried of old at the Dinah-ditch within that Grove confecrated to Apollo, which is in the Territory of the Lycians. By Choiromancy; let us have a great many Hogs, and thou shalt have the Bladder of one of them. By Cheromancy, as the Bean is found in the Cake at the Epiphany Vigil. By Antropomancy, practifed by the Roman Emperor Heliogabatus; P 6

it is fomewhat irkfome, but thou wilt endure it well enough, feeing thou art destinated to be a Cuckold. By a Sybilline Stichomancy. By Onomatomancy. How do they call thee? (5) Chaw-Turd, quoth Panurge. Or, else by Alectryomancy: If I should here with a Compass draw a Round, and in looking upon thee, and confidering thy Lot, divide the Circumference thereof into four and twenty equal Parts, then form a feveral Letter of the Alphabet upon every one of them; and lastly, posit a Barly-corn or two upon each of these so disposed Letters; I durst promise upon my Faith and Honesty, that if a young Virgin Cock be permitted to range amongit and athwart them, he should only eat the Grains which are fet and placed upon these Letters, A. C. u. c. k. o. l. d. T. b. o. u. f. b. a. l. t. b. e. And that as fatidically, as under the Emperor Valens most perplexedly defirous to know the Name of him, who should be his Successor to the Empire, the Cock vaticinating and alectryomantic, ate up only the Grains that were posited. on the Letters, O. E. O. A. (6) T. h. e. o. d. Or for the more certainty will you have a Trial of your Fortune by the Art of Aruspiciny? By Augury? Or by Extispicine? By Turdispicine, quoth Panurge. Or yet: by the Mystery of Necromancy? I will, it you please, fuddenly fet up again, and revive fome one lately deceased, as Appollonius of Tyane did to Achilles, and the Pythoness in the Presence of Saul; which Body so rai-

(6) O. E. O. A. For a Proof, that the Name ought not to be written at length, as in the Dutch Rabelais, Zonaras and Cedrenus, from whom Rubeliais takes the Story, affirm that the Cock toucht no other Letters but the Q. E. O. A. Befides, it was not Theodorus, but Theodosius that succeeded Valens. Ammianus Marcellinus pretends with Sozomenus, that the Exploration on this Occasion was by Dactylomancy.

⁽⁵⁾ Chaw-Turd, or Turd-Tafter. Maschemerde in the Original; an Epithet for Physicians, tantamount to the Scatophagos, which Aristophones bestows on Esculapius. Exaropayos, Merdivorus, fays Robinfon's Lexicon; Esculapii Epitaph, apud Aristoph. in Pluto; eft à σκατός merda, & φάγω edo. [Heretofore Phyficians ufe to tafte. their Patients' Excretions, the better to judge of their State and Condition. A laudable Custom of the Ancients, but not much practis'd by the Moderns! There's as much a Fathion in Physic, as in any. Thing, and its Mode as changeable almost as that of Dress.]

fed up and requickened, will tell us the Sum of all you shall require of him: no more nor less than at the Invocation of Eriaho, a certain defunct Person foretold to Pompey the whole Progress and Issue of the fatal Battle fought in the Pharsalian Fields? Or if you be afraid of the Dead, as commonly all Cuckolds are, I will make Use of the Faculty of Sciomany. Go, get thee gone, quoth Panurge, thou frantic Afs, to the Devil, and be buggered, filthy Bardachio that thou art, by fome Albanian, for a Steeple-crown'd Hat. Why the Devil didft not thou counsel me as well to hold an Emerald, or the Stone of a Hyena under my Tongue? Or to furnish and provide myself with Tongues of Whoops. and Hearts of green Frogs? Or to eat of the Liver and Milt of fome Dragon? To the End that by those Means I might, at the chanting and chirping of Swans and other Fowls, understand the Substance of my future Lot and Destiny, as did (7) of old the Arabians in the Country of Mesopotamia? Fifteen Brace of Devils seize upon the Body and Soul of this horned Renegado, miscreant Cuckold, the Inchanter, Witch, and Sorcerer of Antichrist; away to all the Devils of Hell.

Let us return towards our King: I am fure he will not be well pleafed with us, if he once come to get notice that we have been in the Kennel of (8) this muffled.

⁽⁷⁾ Of old the Arabians.] See Philoftratus, 1. i. c. xii. of Apollo-

⁽⁸⁾ This muffled Devil.] It should be ragged, home-spun Devil: He was slanderous as the Devil, but at the Bottom a mere Ninny-hammer. M. D. G. observes, that the Lyons Edition and some others have swell'd this Chapter with nine or ten Sorts of ancient Divinations, which as well as those Rabelais touches upon, may be seen in the five Books, De Sapientia, publish'd by Gardan, just as the third Book of Pantagruel came out. Now since among others, the Cephaleonomancy attributed to the Germans in those Editions, is describ'd in l. iv. of Gardan's De Sapientia, I know not but he may be Her Trippa. Add to this, the Epithets given him by Panurge, viz. Ragged, &c. and it looks the more probable, for Gardan was, so careless in what he either wore or eat, that in his De Propria Vita, speaking of himself, as of a second Tigellius, (mentioned by Horace.)

⁻⁻⁻ modo sit mihi Mensa Tripes & Concha salis puri, & Toga, defendere frigus, Quamvis crassa queat.

Devil, I repent my being come hither. I would willingly dispense with (9) a hundred Nobles, and sourteen Yeomans, on Condition that he who (10) not long since did blow in the Bottom of my Breeches, should instantly with his squirting Spittle insuminate his Mustaches. O, Lord God! how the Villain hath besmoaked me with Vexation and Anger, with Charms and Witchcrast, and with a terrible Coyl and Stir of infernal and Tartarian Devils! The Devil take him: Say Amen; and let us go drink. I shall not have any Appetite for my Victuals (how good Cheer soever I make) these two Days to come, hardly these sour.

CHAP. XXVI.

How Panurge confulteth with Friar John of the

Panarge was indeed very much troubled in Mind, and disquieted at the Words of Her Trippa, and therefore as he passed by the little Village of Huymes, after he had made his Address to Friar John, in pecking at, rubbing and scratching his own lest Ear, he said unto him, Keep me a little jovial and merry, my dear and sweet Bully, for I find my Brains altogether metagrabolized and confounded, and my Spirits in a most dunsical Puzzle at the bittet Talk of this devilish, hellish, damned. Fool. Hearken, (1) my dainty Cod.

Mellow

(10) Not long fince. He had for some Time left off wearing

Breeches or Codpiece.

(1) My dainty Cod.] In the Original it is Couillon-mignon. Now tho Couillon fignifies a Man's Scrotum, yet M. D. C. will not al-

⁽⁹⁾ A hundred Nobles.] Edward III. King of England, who first coin'd the Rose-Nobles, gave a hundred of them to one Gobin Agace, of Picardy, for shewing him a Ford, where he might cross the River Somme, which parted his Army from that of France. This Coin was call'd Noble, on Account of the Excellence of its Gold, and were usually disposed of as a Reward for a Piece of good News brought, or some important Service done.

Mellow c. Lead-coloured c. Knurled c. Suborned c. Defired c. Stuffed c. Speckled c. Finely metalid c. Arabian-like c. Truffed-up-Grey- Furious c. hound-like c. Mounted c. Sleeked c. Diapred c. Sotted c. Master c. Seeded c. Lusty c. Tupped c. Milked c. Calfeted c. Raifed c. Odd c. Steeled c. Stale c.

Orange-tawney c. Gemel c. Turkish c. Embroidered c.

Glazed c. Interlarded c. Burger-like c. Impoudred c. Ebenized c. Brafiliated c. Organized c. Passable c. Trunkified co-Packed c. Hooded c.

Varnished c.

Matted c.

Genetive c.

Gigantal c.

Oval c.

Renowned c.

Claustral c. Viril c Stayed c. Maffive c. Manual c. Absolute c. Well-fet c. Burning Co Thwacking C. Urgent c. Handsome c. Prompt c. Fortunate c. Boxwood c. Latten c. Unbridled c. Hooked c. Refearched c. Encompassed c: Strouting out c. Jolly c. Lively c. Gerundive c. Franked c. Polished c. Poudred Beef c. Positive c. Spared c.

Bold c.

Lascivious ca Gluttonous c.

Cabbage-like c.

Courteous c.

Resolute c.

low of its fignifying fo here. He will have it, that in this, and the next Chapter, they call one another only Brother-Monk, for Panarge had been a Monk, and Friar John was one still, so they might well enough call each other Brothers of the Cowl, i. e. Couillon, from Cucullio, onis, an Augmentative of Cucullus: for by the bye, Couillon is here a Contraction of Coquillon, formed from the same Word Cucullio. Be this as it may, Rabelais feems in these two Chapters, and again in ch. xxxvi. to have no other Defign in this Profusion of Epithets, but to shew that he thoroughly understood not only the French Tongue, but was also capable of enriching it with a great Number of Words from the Latin, Greek, Arabian, and all the Sciences. It may not be amiss to observe, that of the Epithets in this Chapter, and the next, the principal, which may be called honourable, relate to Friar John, who was a young Man, and whom Panurge had a Mind to cajole, whereas those which are applied to Panurge, fet him out to us as an old fuffy Batchelor.

Fertil c. Whizzing c. Neat c. Common c. Brifk c. Quick c. Barelike c. Partitional c. Patronymick c. Cockney c. Auromercuriated cRestorative c. Robust c. Appetizing c. Succourable c. Redoubtable c. Affable c. Memorable c. Palpable c. Barbable c. Tragical c. Transpontine c. Digestive c. Active c. Vital c. Magistral c. Monachal c. Subtil c. Hammering c. Clashing c. Tingling c. Ufual c. Exquisite c. Trim c. Succulent c. Factious c. Clammy c. Fat c. High-prised c. Requisite c. Laycod c. Hand filling c.

Insuperable c, Agreeable c. Formidable c. Profitable c. Notable c. Musculous c. Subfidiary c. Satyrick c. Repercussive ca Convultive c. Masculinating c. Incarnative c. Sigillative c. Sallying c. Plump c. Thundering c. Lechering e. Fulminating c. Sparkling c. Ramming c. Lusty c. Household c. Pretty c. Astrolabian c. Algebraical c. Venust c. Aromatizing c. Trixy c. Paillard c. Gaillard c. Broaching c. Addle c. Syndicated c. Boulting c. Snorting c. Pilfring c. Shaking c. Bobbing c. Chiveted c.

Fumbling c.

Topfiturvying c. Raging c. Piled up c. Filled up c. Manly c. Idle c. Membrous c. Strong c. Twin c. Belabouring c. Gentil c. Stirring c. Confident ca Nimble c. Roundheaded c. Figging c. Helpful c. Spruce c. Plucking c. Ramage e. Fine c. Fierce c. Brawny c. Compt c. Repaired c. Soft c. Wild c. Renewed c. Quaint c. Starting c. Fleihy c. Auxiliary c. New vamped c. Improved c. Malling c. Sounding c. Batled ... Burly c. Seditious c. Wardian c. Protective c.

Twinkling

Twinkling c. Able c. Algoriffical c. Odoriferous c. Franked c. Jocund c. Routing c. Purloyning c. Frolick c. Wagging c. Ruffling c. Jumbling c. Rumbling c. Thumping c. Bumping c. Cringeling c. Berumpling c. Jogging c. Nobbing c. Touzing c. Tumbling c. Fambling c. Overturning c. Shooting c. Culeting c.

Tagged c. Pinked c. Arfiverfing c. Polished c. Slasht c. Hamed c. Leifurely c. Cut c. Smooth c. Depending c. Independent c. Lingring c. Rapping c. Reverend c. Nodding c. Disseminating c. Affecting c. Affected c. Grapled c. Stuffed c. Well-fed c. Flourished c. Fallow c. Sudden c.

Grasp-full ca Swillpow c. Crushing c. Creaking c. Dilting c. Ready c. Vigorous c. Scoulking c. Superlative c. Clashing c. Wagging c. Scriplike c. Encremaster'd c. Bouncing c. Levelling c. Fly-flap c. Perinæ-tegminal c. Squat-couching c. Short-hung c. The hypogastrian c. Witness bearing c. Testigerous c. Instrumental c.

My Harcabuzing Cod, and Buttock-stirring Ballock, Friar John, my Friend: I do carry a singular Respect unto thee, and honour the with all my Heart; thy Counsels I hold for a choice and delicate Morsel, therefore have I reserved it for the last Bit. Give me thy Advice freely, I beseech thee; should I marry, or no? Friar John, very merrily, and with a sprightly Chearfulness made this Answer to him: Marry, in the Devil's Name, why not? What the Devil else shoulds thou do but marry? Take thee a Wise, and surbish her Harness to some Tune: Swinge her Skin-coat, as if thou wert beating on Stock-sish; and let the Repercussion of thy Clapper from her resounding Metal, make a Noise, as if a double Peal of Chiming-Bells

were hung at the Cremasters of thy Ballocks. As I fay marry, fo do I understand, that thou shouldst fall to Work as speedily as may be: Yea, my Meaning is, that thou oughtest to be so quick and forward therein, as on this same very Day, before Sun-set, to cause, proclaim thy Banns of Matrimony, and make Provisions of Bedsteads. By the Blood of a Hog's Pudding, 'till when shouldst thou delay the acting of a Husband's Part? Dost thou not know, and is it not daily told unto thee, that the End of the World approacheth? we are nearer by three Poles and half a Fathom, than we were two Days ago. The Antichrist is already born, at least is fo reported by many; the Truth is, that hitherto the Effects of his Wrath have not reached farther than to the scratching of his Nurse and Governesses; his Nails are not fharp enough as yet, nor have his Claws attained to their full Growth; he is little.

Crefeat; Nos qui vivimus, multiplicemur.

It is written so, and it is holy Stuff, I warrant you; the Truth whereof is like to last as long as a Sack of Corn may be had for a Penny, and a Puncheon of pure Wine for three Pence. Would thou be content to be found with thy Genitories full in the Day of Judgment? Dum venerit judicare. Thou hast, quoth Panurge, a right, clear, and neat Spirit, Friar John, my metropolitan Cod; thou speak'st in very deed pertinently, and to Purpose; that belike was the Reason which moved Leander of Abydos in Asia, whilst he was swimming through the Hellespontick Sea, to make a visit to his Sweetheart Hero of Sessos in Europe, to pray unto Neptune, and all the other marine Gods, thus:

⁽²⁾ Now, whilft I go, have Pity on me, And at my back returning drown me.

⁽²⁾ Now, &c.] Parcite, dum propero; mergite dum redeo: says Martial, lib. De Speciaculis, Epig. xxv.

He was loath, it feems, to die with his Cods overgorged. He was to be commended. Therefore do I promife, that from henceforth no Malefactor shall by Justice be executed within my Jurisdiction of Salmigondinois, who shall not, for a Day or two at least before, be permitted to culbut, and foraminate, (3) Onocrotalwife, that there remain not in all his Vessels, to write a Greek Y; such a precious Thing should not be foolishly east away; he will perhaps therewith beget a Male, and so depart the more contentedly out of this Life, that he shall have left behind him one for one.

CHAP. XXVII.

How Friar John merrily and sportingly counselleth Panurge.

BY Saint Rigone, (1) quoth Friar Yohn, I do advise thee to nothing, my dear Friend, Panurge, which I

(3) Onocrotalwife.] Onocrotal is a Bittern or Buzzard, whose Cry founds like that of an Afs. So that to do the Deed of Kind (as Shakespeare's Word is) like an Onocrotal is as if one should say, an unsaddled Afs. For, as Cotgrave observes, Affes discharged of their Burthens, unfaddled and fet at Liberty, are the friskest Creatures alive. As for the Onocrotalos (which I take to be a Bittern or Buzzard) it is a very large Bird; it never flies but in Company of one of its own Kind. and under its Neck it has a Kind of second Belly, where it lays up for a Reserve, what Provision it is not inclined immediately to eat. M. Du Chat fays that under the Name of Onocrotals, Panurge means the Begging Friars, who, befides, live mostly on Fish, like that Bird, and like it too they have a hoarse rough Voice. He might have added, that they go in Couples too, as I have constantly feen them in France; not to fay that they have three Stones as the Onocrotals or Buteones are said by the Authors of the Cambridge Dictionary to have. To conclude: Onocrotales comes from Ovos an Als, and Keoralos, a hoarfe, rough, harsh Sound.

(1) By St. Rigomé, Rigomarus is a Saint particularly worshipped in Poitou, where they keep one of his Arms, and usually swear by

would not do myself, were I in thy place: Only have a special Care, and take good Heed thou solder well together the Joints of the double-backed, and two-bellied Beaft, and fortify thy Nerves fo strongly, that there be no Discontinuance in the Knocks of the Venerean thwacking, else thou art loft, poor Soul; for if there pass long Intervals betwixt the Priapaifing Feats, and that thou make an Intermission of too long a Time, that will befall thee, which betides the Nurses, if they defist from giving Suck to Children, they lofe their Milk; and if continually thou do not hold thy Aspersory Tool in Exercise, and keep thy Metal going, thy Lacticinian Nectar will be gone, and it will ferve thee only as a Pipe to piss out at, and thy Cods for a Wallet of lesser value than a Beggar's Scrip. This is certain Truth I tell thee, Friend, and doubt not of it; for myself have seen the fad Experiment thereof in many, who cannot now do what they would, because before they did not what they might have done. Ex desuetudine amittuntur Privilegia: Non-usage oftentimes destroys ones Right, say the learned Doctors of the Law: Therefore my Billy entertain as well as possibly thou canst, that Hypogastrian, lower Sort of Troglodytic People, that their chief Pleasure may be placed in the Case of sempiternal Labouring. Give Order that henceforth they live not like idle Gentlemen, idly upon their Rents and Revenues, but that they may work for their Livelyhood, by breaking Ground within the Paphian Trenches. Nay, truly, answered Panurge, Friar John, my left Ballock, I will believe thee, for thou dealest plain with me, and fallest downright square upon the Business, without going about the Bush with frivolous Circumstances, und unnecessary Reservations. Thou with the Splendor of a piercing Wit, hast diffipated all the louring Clouds of anxious Apprehenfions and Suspicions, which did intimidate and terrify me; therefore the Heavens be pleased to grant to thee, at all She-conflicts, a stiff standing Fortune. Well then, as thou hast said, so will I do: I will, in good Faith, marry, in that Point there shall be no Failing, I promife thee, and shall have always by me pretty Girls clothed

4....

clothed with the Name of my Wive's waiting Maids, that lying under thy Wings, thou mayest be Night-protector of their Sister-hood when thou comest to see me.

Let this ferve for the first Part of the Sermon. Hearken, quoth Friar John, to the Oracle of the Bells of Varenes; What fay they? I hear and understand them, quoth Panurge, their Sound is, by my Thirst, more uprightly fatidical, than that of Jove's Great Kettles in Dodona. Hearken; Take thee a Wife, take thee a Wife, and marry, marry, marry; for if theu marry thou Shalt find Good therein, herein, here in a Wife thou Shalt find Good; fo marry marry, I will affure thee that I will be married; all the Elements invite and prompt me to it: let this Word be to thee a Brazen Wall, by Diffidence not to be broken thro'. As for the fecond Part of this our Doctrine; thou feemest in some Measure to mistrust the Readiness of my Paternity, in the practising of my Placket-racket, within the Approdisian Tennis-Court at all Times fitting, as if the stiff Cod of Gardens were not favourable to me. I pray thee favour me fo much as to believe, that I still have him at a Beck, attending always my Commandments, docile, obedient, vigorous, and active in all Things, and every where, and never stubborn or refractory to my Will or Pleasure.

I need no more, but let go the Reins, and flacken the Leach, which is the Belly-point, and when the Game is shewn unto him, say, Hey, Jack, to thy Booty, he will not fail even then to Flesh himself upon his Prey, and tuzzle it to some purpose. Hereby you may perceive, although my future Wife were as unsatiable and glutonous in her Voluptousness, and the Delights of Venery, as ever was the Empress Messalina, or yet the Marchioness in England; and I desire thee to give Credit to it, that I lack not for what is requisite to overlay the Stomach of her Lust, but have wherewith aboundingly

to please her.

I am not ignorant that Solomon faid, who indeed of that Matter speaketh clerk-like, and learnedly, as also how Aristotle after him declared for a Truth, that the

Lechery of a Woman (2) is ravenous and unfatisfiable: nevertheless, let such as are my Friends who read those Paffages, receive from me for a most real Verity, that I for fuch a Gill, have a fit Jack; and that, if Women's Things cannot be satisted, I have an Instrument indefatigable; an Implement as copious in the giving, as can in craving be their Vade Mecums. Do not here produce antient Examples of the Paragons of Paillardife, and offer to match with my testiculatory Ability, the Priapaan Prowess of the fabulous Fornicators, Hercules, (3) Proculus Cafar, (4) and Mahomet, (5) who in his Koran doth vaunt that in his Cods he had the Vigour of threescore Bully-Russians; but let no zealous Christian trust the Rogue; the filthy ribald Rascal is a Liar. Shall thou need to urge Authorities, or bring forth the Instance of the Indian Prince, of whom Theophrastus, Pliny, and Athenous testify, that with the Help of a certain Herb, he was able, and had given frequent Experiments thereof to tols his finewy Piece of Gene-

(2) The Lechery of a Woman.] It is in the Original L'Eftre des Femmes, i. e. a Woman's Thing. In Languedoc they call every Thing (Eftree) Thingumy, that they must not name. See c. xiii of l. iv of Fenesse, where Mention is made of certain Morks who not being able to get at some young Nuns their Neighbours, they threw over to them carved Images of their virile Estres (Thingumies) which the Nuns very tenderly received into the Fore-lappets of their Smocks.

(3) Hereules.] Diodorus Siculus, I. v. c. ii. of his Antiquities, relates that Heroules in the Vigour of his Youth get King Thespius's

fifty Daughters with Child in one Night.

(4) Proculus Coefar.] He boafted that of a hundred Sarmatian Maids that were brought to him at one Time, he devirginated ten the first Night, and that within a Formight afterwards, there was not one of all the rest which he had not made a Woman. See

Agrippa, De Vanit. Scient. chap. Ixiii.

(5) Mahomet . . . in bis Koran, &c.] I know not whether any but Peter Bolan, has feen a certain Arabian Book entitled, Mahomet's Good Customs; but according to that Book, which fays Mahomet had eleven Wives, he never was above an Hour in doing them all over one after another. See Brantome's Dames Galantes, Tom I. p. 371.

ration, in the Act of carnal Concupifcence, above threescore (6) and ten Times in the Space of four and twenty Hours. Of that I believe nothing; the Number is Suppolitious, and too prodigally foisted in: Give no Faith unto it, I befeech thee, but prithes trust me in this, and thy Credulity therein shall not be wronged; for it is true and Probatum eft, that my Pioneer of Nature, the facred Ithyphallian Champion, is of all stiff-intruding Blades the primest: Come hither my Ballockette, and hearken. didst thou ever see the Monk of Castres' Cowl? when in any House it was laid down, whether openly in the View of all, or covertly out of the Sight of any, fuch was the ineffable Virtue thereof for excitating and stirring up the People of both Sexes unto Lechery, that the whole Inhabitants and Indwellers, not only of that, but likewise of all the circumjacent Places thereto, within three Leagues around it, did fuddenly enter into Rut, both Beafts and Folks, Men and Women, even to the Dogs and Hogs, Rats and Cats.

I swear to thee, that many Times I heretosore have perceived, and sound in my Codpiece, a certain Kind of Energy, or efficacious Virtue, much more irregular, and of a greater Anomaly, than what I have related: I will not speak to thee either of House or Cottage, nor of Church or Market, but only tell thee, that once at the Representation of the Passions, which was acted at Saint Maxents, I had no sooner entered within the Pit of the Theatre, but that forthwith by the Virtue and occult Property of it, on a Sudden all that were there, both Players and Spectators, did fall into such an exorbitant Temptation of Lust, that there was not Angel, Man, Devil, nor Deviless, upon the Place, who would not then have Bricollitched it with all their Heart and Soul.

⁽⁶⁾ Threescore and ten Times.] See Theophrastus 1. c. v. Pliny, 1. xxv. c. ix. and Athanæus, 1. i. c. xii.

The Prompter forfook his Copy, he who played St. Michael's Part, came down to rights, the Devils iffued out of Hell, and carried along with them most of the pretty little Girls that were there; yea, Lucifer got out of his Fetters; in a Word, seeing the huge Disorder, I disparked myself forth of that inclosed Place, in Imitation of Cato the Censor, who perceiving by Reason of his Presence, the Floralian Festivals out of Order, withdrew himself.

say varified appoint on the



END OF THE SECOND VOLUME.

